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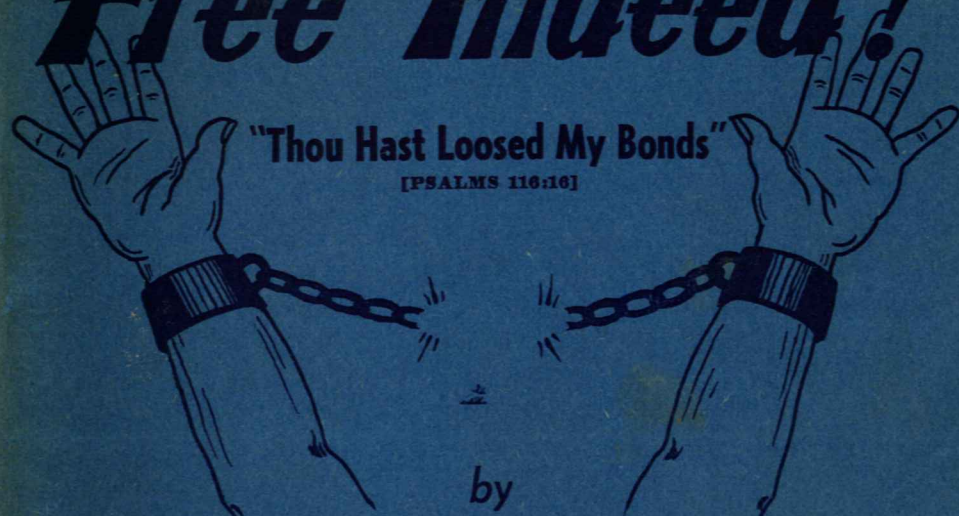
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SAMUEL FISK

# **Free Indeed!**



**"Thou Hast Loosed My Bonds"**

[PSALMS 116:16]

by

**E. B. JONES**

Formerly

**A Seventh-day Adventist Foreign Missionary and  
Publishing House Manager**

**The Author's  
Personal Testimony**  
CONCERNING HIS DELIVERANCE FROM  
THE FALSE LAW AND SABBATH DOGMAS OF  
**Seventh-day Adventism**

[SECOND EDITION]

**FOREWORD BY DR. WILLIAM L. PETTINGILL**

**"FREE INDEED! should be read....,"**  
**says "The Sunday School Times"—**

"Here is more than the author's testimony concerning his deliverance from the false law and Sabbath dogmas of Seventh-day Adventism; it is, besides, an unfolding of the Gospel of free grace, apart from law. . . .

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*(Issue of January 27, 1945)*

**Read FREE INDEED! . . .**

**"Ye Shall Know the Truth, and the Truth Shall Make YOU Free."**

**FREE INDEED!**

*"If the Son therefore shall make you free,  
ye shall be free indeed."*

[JOHN 8:36]

\* \* \*

By E. B. JONES

Author of

**"Why You Should Not Be a Seventh-day Adventist,"  
"The Answer to False Seventh-day Adventism,"  
and Other Adventism-Exposing Booklets**

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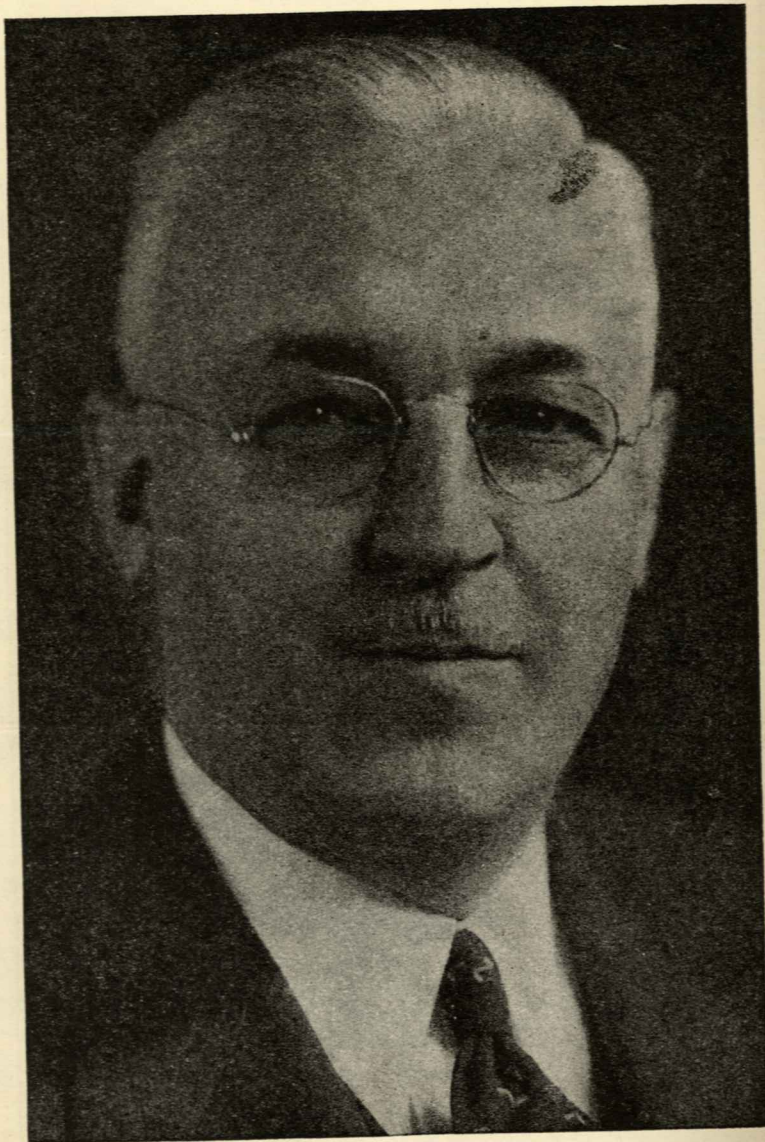
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ERNEST BRADSHAW JONES

## FOREWORD

*By Dr. William L. Pettingill*

IN GIVING TESTIMONY against Seventh-day Adventism Mr. Jones is in good company. For it was against Seventh-day Adventism that the Apostle Paul gave his testimony in the meeting at Jerusalem described in the fifteenth chapter of The Acts and the second chapter of The Epistle to the Galatians. Indeed, it was against Seventh-day Adventism that The Epistle to the Galatians was written.

Seventh-day Adventism is a subtle delusion, greatly misunderstood by the rank and file of God's people, who generally believe that the only difference between Seventh-day Adventists and other sects is that the Adventists worship on Saturday while others worship on Sunday. The fact is that this is a slight difference as compared with other differences, as Mr. Jones has made plain in this booklet, which I have been permitted to read in manuscript.

This booklet is needed, not only among the deluded Seventh-day Adventists, but it is sorely needed among Christians generally who have been taught that the law of Moses is the believer's rule of life and that the Sabbath was changed from Saturday to Sunday by our Lord and His Apostles. The fact is that the Sabbath was never changed from the seventh day to the first day at all, but rather that it was abolished with the rest of the law, and that the Lord's Day is not a Sabbath, but quite a different institution.

The law of Moses was a purely temporary covenant, given to Israel, and to Israel only, twenty-five centuries after the creation of man, and it endured only fifteen hundred years, being "added" to the Abrahamic covenant, "till the Seed should come to Whom the promise was made" (Gal. 3:19). And, likewise, there was no Sabbath given to man, or even made known to man, until it was given to Israel, and only to Israel, at Sinai. "Thou camest down also upon Mount Sinai . . . and madest known to them Thy holy sabbath" (Neh. 9:13, 14).

Most heartily do I commend Mr. Jones' testimony to God's people everywhere, praying that they may learn how blessed it is to be "not under law, but under grace."

WONDERFUL GRACE OF JESUS,  
Greater than all my sin;  
How shall my tongue describe it,  
Where shall its praise begin?  
Taking away my burden,  
Setting my spirit free;  
For the wonderful grace of Jesus  
Reaches even me.

Wonderful grace of Jesus,  
Reaching to all the lost,  
By it I have been pardoned,  
Saved to the uttermost!  
Chains have been torn asunder,  
Giving me liberty;  
For the wonderful grace of Jesus  
Reaches even me.

Wonderful grace of Jesus,  
Reaching the most defiled,  
By its transforming power,  
Making him God's dear child;  
Purchasing peace and heaven,  
For all eternity;  
And the wonderful grace of Jesus  
Reaches even me.

—Haldor Lillenas.

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## INTRODUCTION

*"Jesus . . . saith unto him, Go . . . tell them how great things  
the Lord hath done for thee, and hath had compassion on thee."*

*(Mark 5:19.)*

. . .

TO THOSE ONCE SATAN-ENSLAVED SOULS who through faith in the atoning blood of the Cross have been redeemed from the bondage of sin and liberated from the chains of darkness, He Who was "anointed . . . to preach deliverance to the captives, and recovering of sight to the blind," gives the urgent command: "Go . . . tell!"

To bear a personal testimony concerning one's salvation is, then, an unmistakable duty of the believer. Plainly, it is the least that a saved-by-grace soul could and should do in return for the great debt he owes. And since, by the mercy and power of our blessed Redeemer, I have been set at liberty and made to see, it is to me not a mere obligation, but a precious privilege, to bear witness to all that the Lord Jesus Christ has done for my soul—a *great delight* to tell of it far and wide, and all to the glory of His matchless name!

. . . . .

OFTEN, especially during the past few years, I have been asked "a reason of the hope" that is in me. Also, during this unusually eventful period of my life, I have frequently been inquired of concerning "the words of truth" which to me have become so precious. And it is with gladness of heart, and with needed strength and courage graciously bestowed upon me by my Lord, that I shall now, through the medium of this little book, undertake to "give an answer" to all who have sent unto me.

But this testimony is not meant alone for those who with unmistakable sincerity have asked me to tell of my experience in becoming a blood-washed believer in Christ. Neither is it meant merely for those who have made earnest inquiries regarding my present completely altered understanding of various teachings of the Bible that are of an essential yet highly controversial nature. Nor is this testimony intended only for those who have inquired, some with genuine interest, others with bitterness and scorn, why, after having for so many years been identified with Seventh-day Adventism, I at last repudiated that system of religion.

This witness is borne for the hoped-for enlightenment not only of all loyal adherents of the Seventh-day Adventist creed who may read it

Then may it please God, by His Spirit's enabling wisdom and grace, to make this, my testimony, just that—understandingly helpful. May He be especially gracious to both author and reader, and in loving condescension use that which shall on these pages be set forth as a means of bringing eventual complete deliverance to many precious souls now misguided and error-ensnared, so that they too may be made free—"free indeed"!

The letter of the sincere inquirer follows,—

“\_\_\_\_\_”

In presenting the testimony concerning my deliverance from Seventh-day Adventism, I shall not only be candid, but also just as concise as possible. Moreover, in dealing with the other queries of my truth-seeking correspondent—just such questions as those that once greatly disturbed my own mind—it will be my prayerful purpose to give the most clear and thoroughly sound answers of which I am capable, all of them ade-

quately substantiated by the Scriptures of Truth. In other words, they will be those answers which God in His own good way graciously gave to me in response to the persistent crying out of my soul for a right and satisfying knowledge of His Word—answers which have completely dispelled the darkness and removed the confusion that in other days influenced my thinking and motivated my decisions in connection with such matters.

IN order to provide a really proper answer to the question as to how I came to change my views with regard to the Adventist religion and finally to renounce it, it seems necessary at the outset to state a few facts concerning my life as a child, my career as a wayward youth, and my eventual repentance of sin and acceptance of the Lord Jesus Christ as my Saviour. It is, therefore, with these preliminary aspects of the story, that I shall now take up its recital.

When I was quite young, my parents, after considerable persuasion, were at last induced to accept the teachings of Adventism and give up memberships which they had for years held in the Methodist Episcopal Church. Being of the earnest sort, they were not long in becoming thoroughly devoted to their newly embraced faith, and conscientiously reared their children in conformity to its peculiar and exacting principles.

Among the more rigid rules of Adventism is the requirement that much time be given, both in the homes of its members and in the schools conducted by the organization, to the study of the "testimonies" (meaning the voluminous, doctrine-filled writings of the denomination's supposedly inspired "messenger," or prophet, Mrs. E. G. White). The Seventh-day Adventist Church, like the Roman Catholic, insists on training its own youth. Parents are instructed by the so-styled "messenger" to educate their children in the denomination's institutions; and my sincere father and mother were, of course, faithful to this instruction.

But in my case, as is true almost universally of the children of Adventist parents, the result of this careful training in home and school was that I merely imbibed "head knowledge" of a system of religion. In neither home nor school had I been taught the true Gospel, and consequently, upon my eventual departure from the moral shelter of the family circle to go out into the world to make my own way, I knew nothing of such an experience as personal salvation from sin through the miracle of the new birth, and, as might be expected, was not long in falling a helpless prey to the temptations of Satan.

I spent a number of years in a life of unbridled worldliness and sin, without a thought of the possibility of a change of heart taking place within me. But there came a time when I began to sense very deeply my sinful and lost condition, and feel a strong, almost constant drawing away from the wicked course I had followed so long. I felt an unmistakable inclination toward God. I had not attended church services of any description for years, nor had more than slight contact with true Christian people. Yet, in His own good time and way, the Lord Jesus, by His Holy Spirit, sought me out, and for weeks gave my soul no rest, until at last I humbly

repented of my sins, and in simple faith received Him as my only hope of salvation.

That never-to-be-forgotten transaction, when my sins were most surely "rolled away"; when the vice-like evil habits of a prolonged Satan-ruled career were definitely broken and forever forsaken; when the Spirit of God with His wonderful peace came into my heart and flooded it with assurance and abiding joy—that marvelous event in my life occurred, not in a revival meeting, nor as the result of some personal worker's kindly ministry in my behalf, but as I was standing alone at a street-corner in a Midwestern city on a November night many years ago.

And thus I know, from personal experience, the reality of redeeming grace. Thus I know the tender, persevering solicitude, and the unfailing power of Christ Jesus to save "that which was lost." Yes, I know for myself the truthfulness of that precious, deep-meaning declaration of our loving, infinitely mighty Saviour: "All that the Father giveth Me shall come to Me: and him that cometh to Me I will in no wise cast out!"

Following this Spirit-wrought transformation in heart and life, I soon felt a desire to become associated with some religious group, and due to the influence of my early training it was, of course, the natural thing for me to look up a Seventh-day Adventist church and make arrangements for baptism and induction into the membership of that body. This I did without delay, and in my lack of knowledge of the true character of Adventist teaching and claims, I was both clear and satisfied in making that connection.

In less than one year from the time of my becoming a member of the denomination, I had accepted a position with the publishing house located at the general headquarters of the organization at Washington, D. C., and was there employed for several years. It was a period filled with earnest and enjoyable activity in the promulgation of what I then sincerely believed to be Scriptural truth; and while conditions of a spiritual nature existing at that busy center, among both institutional workers and church-members, frequently caused me to wonder what could be their real cause, not a doubt suggested itself to my mind regarding the soundness of the doctrines held by the sect. And so, after a number of years, when the time quite unexpectedly came that I was invited by the General Conference mission board to go to India and there assume the responsibility of managing the denomination's publishing house serving that field, I did so not only with the clear conviction that I was responding to a call from God, but that it was His very truth which I should in that capacity have the opportunity of helping to spread among millions of benighted souls.

But there, on the mission field, I was not long in discerning the same conditions of spiritual sloth and impotence, also of marked unfaithfulness to denominational principles as set forth in the writings of Mrs. White, that I had observed, with perplexity and regret, while located at Washington; and I am obliged to confess, with sorrow, that the situation tremendously discouraged me—in fact, that it eventually had the effect of drawing me into a careless, backslidden state. However, after a number of months had passed, the time finally arrived when, like the

prodigal son, I too came to myself, and upon my humble return to God (which included a new and unreserved consecration to Him and His service, as I then understood that to be), I took an earnest, out-in-the-open stand for a spiritual revival and reformation among both mission workers and members of the denomination scattered throughout the field.

To my great disappointment, however, the efforts put forth in this well-intentioned endeavor were largely ineffective, the failure being due in no small measure to the lack of sympathetic interest and support on the part of persons occupying leading positions in the conduct of the general work. The purpose of the undertaking was misinterpreted, its methods were unjustly criticized, and in various other ways discouraging opposition was brought to bear, the result being that but little could be accomplished, and I at last felt compelled to abandon the task, resign from my position in the publishing house, and return to America. And, in the course of time, that is what took place. But as I in later years came to recognize, it was during that period, while laboring on the mission field, characterized as it was by many trying experiences, that in the receptive soil of my heart were planted the seeds of the genuine truth of the Word of God which, in His own good time, have brought forth precious fruit—seeds which, in the end, were responsible for the breaking of the fetters of a false, soul-shackling religion, and in setting me free.

**STRANGE** as it may seem, it was indirectly due to the very laudable custom of gift-giving, as practiced by well-meaning persons with whom I had been associated in the Adventist work in Washington, that this primary work of seed-sowing took place. Before leaving for the Orient, these quite innocent, unusually spiritual fellow-workers and friends presented me with copies of such splendid, Gospel-filled books and tracts as the following: "Grace Abounding," by Bunyan; "What Is the Gospel?" by Trumbull; "Rightly Dividing the Word of Truth," by Scofield; "The New Life in Christ Jesus," by Scofield; "Safety, Certainty, and Enjoyment," by Cutting; and "The Life that Wins," by Trumbull. Also, at about the same time, I had somehow come into possession of a disturbing little publication entitled, "What About the Testimonies?" written by a former prominent Seventh-day Adventist minister.

Through the leisurely reading of this literature (or much of it), in connection with a great deal of private Bible study and prayer in which I earnestly engaged, a definite, though for years not fully realized, influence, was brought to bear upon my interpretation of Scriptural teachings. (And just here I wish to say how fervently I thank God that there were in those days—as there are, also, today—some within the ranks of Adventism who have at least a glimmer of true Gospel light, and who, though with much fear and trembling, yearn, and secretly search, for something better in the way of spiritual food than that which they have been able to discover in the vaunted yet soul-starving "message" of their church.)

As I have said, while I did not then clearly sense it, it was, quite unmistakably, the presence and vegetating operation of the seeds thus planted in my heart that, "after many days," set me at liberty. And,

likewise, it was this unobserved yet continual germinating action that, during the intervening years, caused me secretly to ponder and seriously question such distinctive Adventist beliefs as these,—

(1) That the law given at Sinai is as much in force today as it was previous to the death of Christ at Calvary; (2) that the Ten Commandments constitute the Christian's rule of life; (3) that only when combined with perfect obedience to the law does one's exercise of faith in Christ gain for him the favor of God; (4) that if one fails to keep the law, and especially the fourth commandment, he is lost; (5) that the true Gospel is today being proclaimed only by those who (professedly) "keep the commandments of God, and the faith of Jesus"—that is, only by the Seventh-day Adventists; (6) that no one, regardless of how genuinely he has been converted, should consider himself as being saved; and (7) that eternal life is a gift which "the faithful" only—or those alone who are strictly obedient to the law—will receive when Christ comes.

LONG before I had even the most remote thought of renouncing Adventism (or, as the Adventists express it, of "leaving the truth"), I was able to perceive the significance of such scriptures as John 16:13 and I John 2:27; and was also able to comprehend the important meaning of Prov. 4:18,—*"But the path of the just is as the shining light, that shineth more and more unto the perfect day."*

As unquestionably as I in those earlier days regarded the Adventist "message" as founded firmly upon the Bible, I was nevertheless convinced that it was both my duty and privilege to seek earnestly for all the truth that God by His Spirit might wish to make known through an independent study of His marvelous Book, realizing that for those who sincerely desire it, and will earnestly seek for it, there is more truth—very much more—stored away for them in the unfathomable depths of the Word of God. Never for a moment did I accept such a statement as, "We [Seventh-day Adventists] have all the truth there is," a boastful assertion that was once made in my hearing by a responsible minister of the denomination. Neither did I ever agree with the supposedly very judicious declaration that, "We [Seventh-day Adventists] make a mistake when we strive for anything beyond the ordinary Christian experience," a position taken by a leading executive when he at one time addressed a general meeting held on the mission field.

It was because I sensed, at least in some measure, the possibilities of still greater light for the diligent truth-seeker; because I did not, for myself, accept the typically Laodicean standard of spiritual and doctrinal sufficiency laid claim to for Adventism in such ill-considered statements as those which I have just quoted; and because I was possessed of a strong, unabating urge to search the Scriptures for myself, and to "prove all things," holding "fast" only that which is "good," that I at long last came to see the light of truth, and in that glorious light was made to perceive the appalling darkness of Seventh-day Adventism.

Consequently, for me to be faithful to my Lord and Guide—and true, as well, to the unmistakable convictions of my heart—I could do nothing.

ing less than repudiate that at last plainly recognized false religious "message" which, from my childhood, I had implicitly believed to be truth without alloy—"the truth of the living God"!

Thus it was that I came to change my mind regarding the beliefs held by Seventh-day Adventists. Thus I was delivered from the deception, bondage, and fear which are so inherently characteristic of that Gospel-denying system, and was made "free indeed." And how my heart ever rejoices at the telling of it!

Praise be to the blessed name of Christ forever, I have proved the certainty of His wonderful promise, "He that followeth Me shall not walk in darkness, but shall have the light of life!" In exchange for that soul-enshrining darkness which once blinded and confused me, I, by His marvelous grace, have received "the light of life"! Yes, for me, hallelujah, "the darkness is past, and the true light now shineth"!

(Earnest reader, may I just here pause to ask you: Do you have "the light of life"? Does the "true light" of the Holy Word of God now flood your soul? Have you, by the Spirit of Christ, come to know that truth which makes the believing, seeking soul free? "If the Son therefore shall make you free," declares He Who came to proclaim liberty to the captives, "ye shall be free indeed"!)

THE headings of the three principal Sections of the booklet which follow, arranged there in the form of concise interrogations, represent questions which, as time went on, pressed more and more upon my heart for satisfactory answers—persisted, indeed, until in each case such answers were at last obtained from the Sacred Word.

I now earnestly solicit the reader's attentive and prayerful consideration of these questions, also of the amply substantiated facts which will be found set forth in reply. And I trust that, in the noble spirit of the Bereans, each one shall with all readiness of mind search the Scriptures, and thus learn (as I confidently believe he will) that the answers given are in accord with the truth of God.

Said the Wise Man: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding." (Prov. 2:3-6.)

Be content, dear reader, with nothing less than *this* wisdom, *this* knowledge, and *this* understanding! It is yours—all of it that you may need—if you will, in the name of the Lord Jesus, humbly and earnestly seek for it to the end that you, *for yourself*, may know the truth.

And now, if you sense your need of greater light and true freedom of soul, won't you, before reading further, ask God for special help? Won't you offer as your very own this fervent prayer of the sincere truth-seeker,—

"Open my eyes, that I may see  
Glimpses of truth Thou sendest me;  
Place in my hands the wonderful key  
That shall unclasp, and set me free!"

## SECTION ONE

The Adventist Formula for Obtaining Salvation,—  
"Struggle" . . . . "Crucify Self" . . . . "Prove  
Worthy"! Is It by "Grace, Through Faith"?  
or by "the Works of the Law"?

THROUGHOUT THE APPROXIMATELY ONE HUNDRED YEARS of the existence of Seventh-day Adventism, the significant question here propounded has, I am sure, ranked among the foremost of the numerous problems that have persisted in troubling the minds and consciences of a great many sincere members of the movement with respect to the Scripturalness of its so-called "truth."

Just as was true of the finally awakened correspondent whose letter of anxious inquiry is quoted in our introductory chapter, these truth-loving persons, through earnest personal study of the Word of God, ultimately came to the discovery that a lack of harmony existed between the teaching found in the Bible on the way of salvation and that set forth in the Adventist "message." And, in the case of large numbers of such individuals—because, after a time, they decided that "some [any] other way into the sheepfold" except the one plainly pointed out in the Word must of necessity be a false and dangerous one, and chose to enter in through Christ, the "Door"—they eventually found themselves among the more than ninety thousand officially-labeled "apostates" who, during a recent score or so of years, have separated themselves from the sect in North America alone.

Under the infinitely gentle, patient, and sure guidance of the Spirit of Truth, they at last came to "know the truth" of the Gospel of pure grace, ceased to "walk in darkness," and were made "free," just as the Lord Jesus so faithfully promises will in every such instance be the result. (John 16:13; 8:12, 31-32.)

[NOTE: With the exception of names mentioned in connection with matter selected from Seventh-day Adventist writings, the identity of only a few authors hereinafter quoted is made known. This rule has been adopted to the end that the reader may weigh the merits of the points presented on the basis of their inherent truth-worthiness alone, and irrespective of their authors' names, denominational connections, or their standing as Bible scholars. To all sincere inquirers, however, information respecting any quotation not specifically credited, will gladly be supplied upon request.—E.B.J.]

### The Adventist Way of Obtaining Salvation

Notwithstanding the clearness with which the great central truth of free and full salvation is taught in the New Testament—the truth that through the unmerited favor of God deliverance from the power and penalty of sin is possible to all who believe in the Lord Jesus Christ as Saviour, and is not in any sense the reward of human endeavor;—in spite of this plain teaching of the Gospel, Seventh-day Adventists set before their adherents another plan.

Although they deny this charge, it is nevertheless true that, in accord with the part-grace-part-works theory of first century Galatianism, the “other way” of being saved advocated by these people makes obedience to the law an essential part of the price of salvation. Their makeshift invention, like the substituted scheme of those who “bewitched” the Galatians, makes obedience to the law, mingled with faith, the true basis of man’s hope of eternal life, and teaches that the “follower” of Christ is, in the end, sanctified by his faithful keeping of the law.

Carefully consider the following examples of this erroneous interpretation of the Gospel as set forth in the supposed Spirit-indited writings of Mrs. E. G. White. She declares,—

“Man is no passive being, to be saved in indolence. He is called upon to *strain every muscle*, and *exercise every faculty* in the struggle for immortality [eternal life].” (“Counsels to Teachers,” p. 366; edition of 1913.)

“Those who are willing to make any *sacrifice* for eternal life, will have it; and it will be worth *suffering* for, worth *crucifying self* for.” (“Testimonies for the Church,” Vol. I, p. 126.)

“Jesus has purchased redemption for us. It is ours; *but* we are placed here on probation to see if we will *prove worthy* of eternal life.” (Id., p. 199.)

Here is tersely presented the delusive be-good-and-be-saved way of salvation which so distinctively characterizes the Adventist “gospel.” Here a plan is audaciously set forth that would lessen the saving power of the true Gospel and exalt the “gospel” of works. Here we find a supposedly Christian formula by which the deeds of the flesh are elevated to a plane equal to that of the merits of the Lord Jesus Christ—a method (accepted by thousands of sincere, unquestioning souls as being Spirit-revealed) which, though actually conceding that “Jesus has purchased redemption for us,” at the same time demands proof of human worthiness *in addition to grace* as the price of salvation!

And still another example of the works-exalting way of salvation prescribed by Seventh-day Adventism is to be found in the following condensed statements selected from Mrs. White’s popular little volume (that is, popular with the Adventists) entitled, “Steps to Christ”:

“The . . . dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. . . . The condition of eternal life is now just what it always has been,— . . . *perfect obedience to the law of God.*” (Pages 65, 67; edition of 1908.)

The Gospel-distorting nature of this “light” is far too apparent to be mistaken; and just as many genuine, now law-free Christian believers who during the time in which they were members of the movement became thoroughly familiar with its “truth” will testify, Seventh-day Adventism is a system whose “gospel” leaves no question in any thinking person’s mind but that salvation will in the end be received, not as the result of one’s unalloyed faith in Christ, but only as the result of his obedience to the law in addition to his faith. In other words, it is the universally accepted belief of the Adventists that salvation will at last be realized only by those who, as a supposed virtue supplementary to their professed faith in the Lord Jesus Christ, have faithfully obeyed the law, thereby proving themselves to be “worthy” of everlasting life!

To illustrate: No well instructed Seventh-day Adventist considers that he will ever receive eternal life should he be “careless” about his keeping of the Sabbath; should he be “unfaithful” in the matter of paying his tithe; or should he “defile” his body by partaking of the flesh of “unclean” animals. No matter how unreservedly he may accept the teaching of the Word of God that Christ died on Calvary’s Cross for his redemption, he is positive that his acceptance of this most vital Gospel truth will not in itself save him; for the “messenger of the Lord” to his church warns him (does she not?) that it is “a dangerous error” for one to believe that faith in the Lord Jesus Christ alone “releases him from keeping the law of God”—that “the condition of eternal life is now just what it always has been . . . perfect obedience to the law of God.”

This, indeed, is “some other way” of entering the “sheepfold”! Of a truth, this is “another gospel,” unmistakably proving that the Adventist way of salvation is *not* by “grace, through faith,”

but by "the works of the law." In reality, this "prophet"-borrowed and "prophet"-endorsed teaching is naught else than Gospel-denaturing Galatianism subtly transplanted to the twentieth century, against which palpable perversion of the true plan of salvation the Word of God today, just as it did in apostolic times, cries out in unreserved condemnation. Listen earnestly to its solemn anathema,—

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you [the Gospel of pure grace], let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that which ye have received, let him be accursed." (Gal. 1:8, 9.)

#### Who Has "Bewitched" the Adventists Is No Mystery

Another aspect of the manifestly false and very dangerous concept of the Gospel to which Seventh-day Adventists universally subscribe, is the unsound interpretation placed by the sect upon what is set forth in the Epistle of James concerning the matter of faith and works. In this regard Mrs. White writes as follows:

"The desire for an easy religion, that requires no *striving*, . . . has made the doctrine of faith, and faith only, a popular doctrine; but what saith the Word of God? Says the apostle James: 'What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only.' (James 2:14-24.) The testimony of the Word of God is against this ensnaring doctrine of faith without works." ("The Great Controversy Between Christ and Satan," p. 472; edition of 1911.)

One who was for years deceived by this erroneous view of the apostle's teaching, but at last was graciously delivered therefrom, explains—

"The book of James was my favorite book of the New Testament, and the second chapter, the *big* chapter. Little did I understand that while James referred to the life of Abraham to prove salvation by works, he was talking of salvation [or justification] *in the sight of men*, while Paul, in Romans 4, taught that salvation [justification] *in the sight of God* was by faith alone without any works; and he also used Abraham as an illustration.

"Here is perfect agreement. James believed in grace as much as Paul. He was not discussing how we get salvation, but *how we show it*—show it to men. Of course we show to those about us that we are saved by our works, or by our Christian walk, for men cannot see our faith; but God can, and He saves us on the basis of the faith He sees."

#### SECTION ONE

A careful reading of James 2:20, 21, reveals the important fact that while James "uses the history of Abraham to show that faith without works is dead, it is Abraham's *later* history and not that portion to which Paul refers in Gal. 3:6-14. Paul says that faith alone is sufficient, and proves that assertion by Abraham's history as found in the 15th chapter of Genesis. James says that faith without works is dead, and proves it by Abraham's history as found in the 22nd chapter of Genesis. Moreover, the works James speaks of are not works of the law at all (for the law had not been given at the time to which he refers), but works of faith—works that prove his faith to have been a living faith. Hence James goes on to say, 'The scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness' (James 2:23). What scripture does he mean? None other than Genesis 15:6, which Paul uses in Galatians 3. Well might he say, O foolish and bewitched Galatians to leave what was good enough for Abraham for your own law-works!"

Just as did the deluded Galatians, the Adventists also—by clinging to the law with one hand and, by profession, holding to Divine grace with the other—"make it impossible for them ever to be justified before God. (See Gal. 5:4; compare 2:21.) They admit they cannot be justified by the law alone, but nevertheless desire to add the law to grace. But law *and* grace together are as powerless to justify as law alone. There can be no mixing of the two. It must be all of one or all of the other. Under the law, there can be only condemnation and death; under law *and* grace, only antinomian blindness and despair."

Who it is that has "bewitched" the all too credulous adherents of Seventh-day Adventism is no mystery, but the reality and effects of the deception practiced upon them is a grievous tragedy. "An enemy hath done this." "False teachers" have turned trusting souls "unto fables." "False prophets" have foisted upon them "damnable heresies," even leading them to deny "the Lord that bought them"! (Matt. 13:28; II Tim. 4:3, 4; II Peter 2:1, 2.) And, in their resultant darkness and confusion, the beguiled ones fail to discern the significance of the great apostle's solemn declaration:

"As many as are of the works of the law [as many as trust in *their* keeping of the law] are *under the curse* [are subject to the penalty of the law, which is *death*]: for it is written, Cursed is every one that continueth not in *all* things which are written in the book of the law to do them." (Gal. 3:10.)

### "A Jewish System With a Christian Dress"

In referring to Seventh-day Adventism in its Galatian-like mingling of grace and works and its Judaistic attitude toward the matter of law-keeping as the means of salvation, a Bible student of wide experience declares, "It is but a Jewish system with a Christian dress—a system of legalism, and a travesty of the truth." And how true to fact is this very well expressed commentary!

Aside from the fact that, in their numerous widely-circulated publications, Seventh-day Adventist writers give a preponderance of attention to the supposed vital importance of law observance, and, on the part of ministers of the denomination, this and other teachings peculiar to the "message" of Adventism are expounded and defended to the almost complete exclusion of the Gospel of God's unmerited favor, there is to be observed yet another conspicuous proof of the denial on the part of the sect of the truth that salvation is received by grace alone. An observing Bible teacher points out this additional evidence in the following fact-revealing quotation from his pen:

"That salvation is by grace, and not by any sort of works, is abundantly evident in the teaching of the New Testament. But despite the fact that the Scriptures make it so clear that the keeping of the law is not now a means of salvation, Seventh-day Adventists put themselves, and would put everyone else, back under the law.

"A Seventh-day Adventist evangelist has been quoted to me as saying, 'There is nothing in salvation by grace.' I have never heard one of them make as bald a statement as this, but whether they indulge in such extreme utterances or not, they do practically repudiate salvation by grace. This is evident in the very furnishings of a typical Seventh-day Adventist 'public effort' hall or tent. Such places of meeting are usually equipped with charts, and placarded with Scripture texts, but one looks in vain for a text suggesting that salvation is a free gift of God. Such texts as John 3:16; John 14:6; Acts 4:11, 12; Romans 1:16; Eph. 2:8, 9; etc., are nowhere to be seen. The texts used are from the Old Testament, and while there are many Old Testament passages which reveal in a wonderful way the grace of God, these are not in evidence.

"The texts displayed are redolent with legalism, and without the slightest suggestion of grace. One sees a chart on which the Ten Commandments are inscribed. He looks in another direction and reads these words: 'Fear God, and keep His commandments: for this is the whole duty of man.' No one but a legalist can justify the use of such a text as a sufficient message today . . . The use of this text, as Seventh-day Adventists employ it, is an indication of an utter failure on their part to rightly divide the Word of Truth. Such a text was sufficient for a Jew during the preceding dispensation, but it is different now. Let us see if this is not the case.

"The Philippian jailer cried out, 'Sirs, what must I do to be saved?' What did Paul and Silas say to him? Did they say, 'Fear God, and keep

His commandments: for this is the whole duty of man'? They said nothing of the kind. They knew more about rightly dividing the Word than that. They said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' (Acts 16:30, 31.) But Seventh-day Adventists may say, 'This man was a Gentile, and knew nothing about the law, so nothing was said to him about the law at this time.' Very well; then let us take a Jew—one who knew the law.

"After Paul had had that vision on the Damascus road, Ananias was sent to tell him what he should do. What did he say to him? Did he say, 'Fear God, and keep His commandments: for this is the whole duty of man?' Paul would have been completely mystified if Ananias had said anything like that. He could say of himself, 'As touching the righteousness which is in the law, I am blameless.' And he could further say, 'I know nothing against myself.' But this is what Ananias really did say: 'And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.' (Acts 22:16.)

"One does not do his whole duty now, in this age of grace, unless he turns away from his sins, accepts the Lord Jesus Christ as his Saviour, trusts in Him *alone* for salvation, and lives a life in conformity with His will as revealed in the Word."

Just as this writer so correctly points out, the Adventist theory of the way salvation is virtually a repudiation of grace. While they acknowledge, through the medium of the "inspired" compiler and expositor of their beliefs, that by the death of Christ redemption has been purchased for the sinner, the "messenger" is quick to introduce the small yet very significant word "but," and insist that in addition to the price which God, nearly two millenniums ago, accepted as entirely adequate for man's salvation, one must, by his works, prove his worthiness of receiving it!

What an astounding denial of the Gospel of pure grace is this! Like the zealous but truth-ignorant religionists of Paul's day (see Romans 10:1-3; Gal. 3:1-5), Seventh-day Adventists also show themselves to be woefully unenlightened with regard to essential Gospel truth. Most clearly do they reveal their lack of comprehension of such vital teaching as: "*Man is not justified by the works of the law.*" . . . "*By the deeds of the law there shall be no flesh be justified.*" . . . "*As many as are the works of the law are under the curse.*" . . . "*If righteousness come by the law, then Christ is dead in vain.*" (Gal. 2:16; Romans 3:20; Gal. 3:10; 2:21.)

How amazing is this want of requisite Scriptural knowledge! But how true to the glorious Gospel of grace in its purity does the pen of the enlightened poet affirm:

"No hope can on the law be built  
Of justifying grace;  
The law which shows the sinner's guilt,  
Condemns him to his face."

**"Everything For Nothing—This is Grace!"**

I am sure I shall never forget the occasion when, while laboring in the Adventist cause in India, I for the first time observed a pagan-conceived scheme for obtaining salvation by works being publicly demonstrated. This interesting exhibition was given, in a very serious vein, by a group of near-naked men while passing down the street one stiflingly hot afternoon on a pilgrimage to a distant, supposedly "holy" bathing place.

First one and then another of those pitifully deluded heathen would cast himself full-length into the dust of the road, there measure himself, and then arise and perform the disgusting, debasing act over and over again. And day after day, or until the entire distance of hundreds of miles had at last been covered, this performance would be repeated until the "sacred" pool was finally reached, where one and all could at last plunge into its foul waters and thus, supposedly, wash away their sins.

Such is one of the numerous ways of earning salvation contrived and practiced by benighted religionists in heathen India. But, reader, do you think this arduous, flesh-humbling and utterly futile method resorted to by underprivileged pagan zealots could be more of an offense in the sight of the God of all grace than is that part-faith-part-works way which is unreservedly believed in and zealously recommended by professedly Bible-founded religious movements originating not in some far-off heathen land, but in a God-favored country such as is the United States of America? Rather, to those who make up such avowedly Christian movements, and who perpetuate such a "gospel," will not that dread pronouncement to be uttered by their rejected Saviour in the soon-coming day of awards be the more deserving,—"Depart from Me, I never knew you"?

.....

Man's salvation can be accomplished in one way only—in *God's* way; by grace alone—by "His kindness toward us through Christ Jesus." (Eph. 2:7.) Works—obedience to the law; sacrifices made for "the cause"; faithfulness in service—all of man's religious doing, avails nothing. The work is all done; the price has been fully paid; and salvation is *free*! It is ALL of grace!

"Mercy for the sinner,  
Help in hardest place;  
Everything for nothing—  
This is grace!"

SECTION TWO

**Since Salvation Is by Grace Alone, What Purpose Does the Law Serve in the Present Dispensation? Is It Binding Upon Members of the Body of Christ?**

**I**N THAT FINE LITTLE VOLUME entitled "What Is the Gospel?", written by the late Dr. Charles G. Trumbull, a copy of which I took with me to the mission field, there are to be found the following brief but impressive statements regarding the way of salvation. Their faithful conformity to Scripture, also their decided opportuneness, were deeply stamped upon my mind when I first read them; and I find them just as true to the Word, and just as timely, now. To quote:

"The most dangerous heresy of today is the emphasis that is being made . . . upon activity as Christianity; upon service as salvation . . . We cannot too often remind ourselves of the truth of the old saying, 'Law says *do*; grace says *done*.' The law saves no one, for 'there is none righteous, no, not one' (Romans 3:10); and it takes a righteous man to do the law of God. But grace, the grace of God, *which gives to man, not requires of man*, does for man that which man cannot do for himself."

How exactly in accord with the true Gospel this is! And how sorely needed, in this present dangerous period when man-exalting "isms" so widely prevail, is a mighty, Spirit-empowered proclamation of just such teaching—the Glad Tidings of salvation "by grace, through faith; *plus nothing*"—the Good News which exalts the boundless love, mercy, and power of God, and places a true value upon deceptive so-called human worthiness!

"Not the best of us nor the worst of us can do anything to merit salvation." As the Preacher of old veraciously testifies, "There is not a *just* man upon earth, that doeth good, and sinneth not." (Eccl. 7:20.) So it is not of himself that man—*any* man—is saved. "It is the *gift* of God"—"the GRACE of God, that bringeth salvation" (Eph. 2:8; Titus 2:11).

There is just no other way. "Grace is God's part; faith is man's part. But faith must not be so defined that it includes works, or else salvation is not by grace. 'If by grace, then it is no more of

works: otherwise grace is no more grace' (Romans 11:6). Faith is but the hand that takes the gift, and it must be a human hand, but it must be an *empty* hand." In the beautifully simple language of the dear old hymn:

"Not the labor of my hands  
Can fulfil the law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and Thou alone."

Yes; salvation is by grace alone—"the grace of God which is given [us] by Jesus Christ" (I Cor. 1:4). Through HIM, "all that *believe* are justified from all things, from which [they] could not be justified by the law of Moses" (Acts 13:39). Praise be to His glorious name, "through our Lord Jesus Christ" all who put their trust in Him, are "justified freely," and "have peace with God"! (Romans 3:24; 5:1.)

"By grace, through faith, I'm justified,  
No boastfulness I know;  
Christ died, and God is reconciled,  
Peace doth my heart o'erflow!"

Oh, what a *wonderful* salvation has been wrought out for us by our *wonderful* Saviour—He Who is "full of grace and truth"!

And now, as the Bible so plainly teaches, and as all must surely see, that "salvation is of the Lord"—by His matchless grace *only*—let us turn to a study of the question which in the light of this vital fact quite logically presents itself; that is, "Wherefore then serveth the law?" or, more specifically, What purpose does the law serve in the present dispensation?

As we enter upon our contemplation of this important subject, it seems essential that we should first consider several different points relevant to the law itself, with the object that we may thus the more intelligently (and that means, for one thing, *free from bias*) examine that other very natural and closely related question, Is the law binding upon the believer in the Christian age?

#### "Desiring to Be Teachers of the Law . . ."

One of the most severe trials experienced by the apostle Paul as he earnestly labored to establish the infant Church in the truth

of the Gospel, was the prevalence of legalistic teaching among some of the various scattered early-day groups. On the part of the "bewitched" Galatians, who had foolishly given ear to Judaizing missionaries, the insidious doctrine of law-mingled-with-faith as the ground of the sinner's justification was the principal error, while on the part of others the predominating fallacy was the belief that souls professing faith in Christ were made perfect by their obedience to the law.

Writing to Timothy concerning those who participated in the spreading of these dangerous heresies, the apostle declared, "They understand neither what they say, nor whereof they affirm" (I Tim. 1:7). These unskilled exponents of Christianity-cloaked Judaism not only were blind to the distinction existing between the law and the Gospel, but, as has been true of all unenlightened fallacy mongers throughout the history of the Church, they were inordinately zealous in the work of extending their erroneous theories.

Paul's charge of ignorance regarding the law on the part of the mischief-working teachers of his time, may, I believe, as justifiably be applied to the Seventh-day Adventists, who are among the most intent of all propagators of legalistic religion in our day. Failing to recognize the several contrasting periods of time, or the different dispensations into which the Bible makes it plain that the existence of the human family—past, present, and future—is divided, resulted in the attempt, by the earnest though ill-informed creed framers of Adventism, to apply the Word of Truth indiscriminately. To state this fact yet more clearly, precepts, promises, and prophecies which manifestly have application to the Jewish nation alone, the originators of the Adventist system assumed to apply to Christian believers in the present age of grace.

This primary error, which by their beguiled followers has been "faithfully" adhered to and perpetuated through the years, is nowhere more discernible, nor is it more confusing and injurious, than in its very conspicuous presence in the law theory of the sect. First of all, they teach that the law that was given to Israel at Sinai is identical with the great fundamental and supreme Law of God which from all Eternity has been, and forever shall be, enjoined upon the intelligent creatures of His universe. Secondly, they attempt to divide the Sinaitic code into two distinct parts—into so-called "moral" and "ceremonial" divisions. And, thirdly, they teach that the "law of Christ," or the commandments which the Lord Jesus taught while here in the flesh, and the law given by Moses, are one and the same, and are of equal force today.

It is, without doubt, due to this very apparent lack of understanding of Bible harmonizing "law truth"—or, in other words, because of the persistent failure of the Adventists to perceive the Bible disclosed nature, purpose, and application of the law—that is responsible for their erroneous teaching that salvation is not received by faith alone. The proof of this will, I believe, be clearly recognized as we thoughtfully consider the several facts of Scripture which will now be presented.

### The Superiority of the Great Eternal Law of God

As a careful study of the Word of Truth reveals, there has ever existed a great basic moral Law which, in all the ages of the past, has applied to all accountable creatures throughout the universe of God. This supremely higher Law, which was in existence unnumbered eons prior to the giving of the Mosaic code at Sinai, the Lord Jesus distinctly enunciated when He gave answer to the question of the hypocritical lawyer, who asked, "Which is the great commandment of the law?" (See Matt. 22:35-40.)

"The law," as incorporated in the Ten Commandments (Ex. 20:1-17; 34:27, 28), and as embraced in the "book of the law" (Deut. 31:24-26; Neh. 8:1-18), was not given till Moses, which was two and one-half millenniums after man had been created. Moral requirements did not, therefore, originate with the law given at Sinai, nor, in the event of its abrogation, would such fundamentally righteous and just obligations cease to be in effect. Note the very logical and lucid presentation of this truth as it is here briefly set forth by an especially well versed student of the Scriptures. He says:

"All unrighteousness is sin" (I John 5:17), and, according to I John 3:4, R.V., 'sin is lawlessness.' Sin is a disregard for some law, but not necessarily the so-called 'moral law,' or the Ten Commandments.

"The angels 'sinned' (II Peter 2:4), but they did not violate the law of Sinai, for it was not given until thousands of years after they fell—and they were not under it, anyway. Adam 'sinned' long before that law was given (see Romans 5:12-14); Cain sinned (Gen. 4:7); the Sodomites were 'sinners' (Gen. 13:13), and vexed Lot with their 'unlawful deeds' (II Peter 2:8).

"Surely none of these violated 'the law' which was not given till Moses; and to say that they must have violated the principle of that law is not to the point. . . . Another important particular to be noted in this connection is the fact that Abraham kept God's 'laws' (Gen. 26:5) but, of course, not 'the law, which was four hundred and thirty years after' (Gal. 3:17).

"When asked, 'Which is the great commandment of the law?' Jesus answered, 'Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' (Matt. 22:37-40.)

"Neither of these 'commandments' is in the Decalogue, but that law—the so-called 'moral law'—hangs on this *higher* Law, and so is inferior to it. These principles, clad in the armour of eternal immutability, lay back of the law given by Moses, and existed in his day just as they had existed before, and just as they exist now.

"In its very nature, this great Law of supreme love to God, and equal love to fellow creatures, must be as eternal as God Himself. It governs angels, governed Adam, the patriarchs, and the pious Jews of old. Indeed, it is applicable to all of God's creatures in all ages and in all worlds."

Yes; this peerless Law of the great Eternal God—not righteous and just merely because the Scriptures of Truth so teach, but because of its inherent accord with ever-existing virtuous principles—*must* forever endure and be universally binding. And as the Sacred Word, rightly divided, makes unquestionably plain, it is the only Law designed of God to be eternally operative. Other laws of lesser significance—given for definite periods of time and prescribed for specific peoples and particular purposes—having at last met their fulfillment, have come to their predetermined end.

### The Oneness of the Law Given By Moses at Sinai

Now let us consider the teaching of the Word of God concerning the singular and indivisible nature of the law that was given to Israel through Moses. Let us see if, as the Seventh-day Adventists so confidently insist, it is comprised of two distinct divisions—one being "moral," and for that reason forever binding upon all men, the other "ceremonial," and now inoperative—it, and it only, having been abolished when Christ died at Calvary.

As originally given, "the law" was a complete unit. Only by persons who, due either to their unfamiliarity with the Word of Truth as rightly interpreted and applied, or because of a determination on their part somehow to produce support for cherished sectarian theories even if in the accomplishment of that purpose it might become necessary to strain the quite evident meaning of "troublesome" portions of Scripture,—only by such is any attempt ever made to divide "the law."

The Adventists employ the terms, "the moral law" and "the ceremonial law," with as much freedom and assurance as would be entirely justifiable were such phrases commonplace throughout the Bible. The Scriptures, however, for the very good reason that no such distinctions are made therein, give no such warrant.

As a very able Christian author, blessed with a sound knowledge of "law truth," clearly explains:

"Never once do we read in the Bible of 'moral' law and 'ceremonial' law. Take a few examples of the use of the term, 'the law,' which plainly show the singleness and comprehensiveness of its nature.

"In I Cor. 14:34, women 'are commanded to be under obedience, as also saith *the law*.' Where does the law say this?—In Gen. 3:16. So Genesis is in the law. Again: '*The law* had said, Thou shalt not covet' (Romans 7:7). Where?—In Ex. 20:17. So Exodus, also, is in the law. Once more: 'Master, which is the great commandment of *the law*?' (Matt. 22:36). Jesus then makes two quotations from the law: First, 'Thou shalt love the Lord thy God with all thy heart.' This is taken from Deut. 6:5. So Deuteronomy, too, is in the law. Second, He said, 'Thou shalt love thy neighbour as thyself.' This is from Lev. 19:18. So Leviticus, likewise, is a part of the law. And, finally, this: 'Have ye not read in *the law*, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?' (Matt. 12:5.) It is from Num. 28:9. These, then, embrace all the five books of Moses as '*the law*.'

"Observe again that the term, 'the law,' embraces all phases of the law—moral, civil, ceremonial. (1) Ceremonial precepts:—'The parents brought in the child Jesus to do with Him after the custom of *the law*' (Luke 2:27); that is, to offer a sacrifice (v. 24). (2) Moral precepts:—'*The law* is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers' (I Tim. 1:9). This is the Decalogue. (3) Civil precepts:—'Commandest me to be smitten contrary to *the law*?' (Acts 23:3.)

"Notice that every time it is simply 'the law'—meaning the whole Pentateuch, Decalogue included; the whole Sinaitic code, in *all* its parts."

Had believers in the time of our Lord's earthly ministry—and, later, in the days of Paul—maintained the position held by the Adventists, they would on many occasions, while the Saviour and the great apostle of grace were addressing them, have interrupted with the inquiry, "What law?" Such a question, however, was never asked, because in those times but one law was known, that being the all-inclusive "law of Moses," or the Pentateuch. As a competent Bible student has aptly remarked:

"If there were two distinct laws given to Israel, so different in their nature, it is strange that there is no record of it, no reference to it in the Bible. If one was abolished and the other was not, strange that Paul should not make the distinction when he has so much to say about the law. Why did he not say, 'We establish the *moral law*?' or 'The *ceremonial law* was our schoolmaster'? No; he just says, 'the law,' and leaves it there. . . .

"The place to find emphasis placed upon these supposed distinctions is in the lectures and printed-matter of the Seventh-day Adventists. Their 'two laws' theory is based upon mere assumptions, incorrect applications of Scripture, and detached Biblical phrases extracted from their proper connections."

Nowhere in the Word of God is it stated that the Ten Commandments, to the exclusion of other phases of the code given to Israel at Sinai, constitute "the law"; yet the Adventists, almost invariably, place that construction upon the term. They hold that all other aspects of the law met their fulfillment at the Cross, and yet, with typical inconsistency, persist in requiring of their members strict obedience to certain confessedly abolished precepts, such, for example, as abstinence from the use of swine's flesh and the punctilious payment of tithes.

They have, of course, a motive—and a quite readily discerned one, too—for stressing the supposed preëminence and eternally binding force of the Decalogue, also for designating it, "the moral law." That purpose is to establish Divine authority (as given, they believe, in the fourth commandment) for the observance by Christians of the seventh day of the week as the Sabbath.

It is admitted that, were the Adventists' position sound—that is, were the Ten Commandments, as they contend, exclusively *moral*—then the fourth commandment would be binding upon all, and would be in force just as long as time shall last. But, as another points out:

"The Bible does not say the Ten Commandments alone are 'the law.' It does not say they are the 'moral law.' Make them the 'moral law' and then, of course, the fourth commandment is universally binding, and binding for all time.

"Now if the distinction made—not in the Bible, but in our own minds—is a legitimate one, *the fourth commandment would be the only ceremonial one in the entire ten*. That the distinction is a legitimate and perfectly proper one is clearly proved by the fact that Jesus, according to strictest sabbatarians of His day, broke the fourth commandment and was criticized by them for doing so. Furthermore, Jesus distinctly says, 'The priests in the temple profane the sabbath and are blameless.'

"Would He have dared to say this if the fourth commandment was a moral law? Could the seventh commandment, or any other of the ten except the fourth, be broken by the priests, and the fact that they were broken in the temple make them blameless? 'No, indeed,' you rightly cry. To have broken any other commandment in the temple would have made the foul deed all the more sinful."

. . . . .

While in one's thinking it is quite natural to discriminate between that which is called the "moral law" and the "ceremonial law," in so far as the Scriptures are concerned, no such distinctions exist. In the Bible, "the law" is the *whole* law—a complete and inseparable unit, and any attempt made to divide it through forced, creed-biased

interpretations of "difficult" passages to sustain a flimsy finite theory, is to commit the very grave error of tampering with Spirit-breathed writings, in the light of which men ought ever to "tremble" (Isa. 66:2)—that Word of the Eternal God which has forever been "*settled in heaven*" (Ps. 119:89).

#### The Specific Application of the Law Given by Moses

The fact that "the law" handed down at Sinai was a complete whole—not one part "moral" and another "ceremonial"; not one section intended to be in force only temporarily and the other meant to exist forever, as the Adventists hold—is plain. Yet this fact is no more apparent than is the truth of the Word concerning the exclusiveness of that law in its application; that is, that it was originated *for* and given *to* Israel, or the Hebrew nation, alone.

The certainty that this law, referred to in the Scriptures as the "law of Moses" (see, for example, Acts 13:39; 15:5; compare John 1:17; 7:19; Mark 7:10), was intended exclusively for the Jews is, as another contends, "so manifest, in every item of the law itself, that it needs no argument to prove it." Continuing, this writer points out that:

"In Deut. 4:8 it is written that no nation had a law so good 'as all this law which I [Moses] set before you [Israel] this day'; and in verse 44 of the same chapter we read, 'This is the law which Moses set before *the children of Israel*.' (Previously he had named the Ten Commandments as a part of it; see verses 10 to 13.) No other nation, then, had that law. This is stated, in the Word, a hundred times over. It was addressed to the Israelites, and to them only.

"Further, the very wording of the Sinaitic law proves that it was designed only for the Jews. The Decalogue is introduced thus: 'I am the Lord thy God, which have brought *thee* out of the land of Egypt, out of the house of bondage' (Ex. 20:2). To whom is that applicable? Only to the Israelite nation, of course. Neither angels, Adam, nor Gentile Christians were ever in Egyptian bondage. Hence the law which was given by Moses was not addressed to them.

"Paul, too, plainly states to whom that law was given. He declares in Romans 9:4, 'Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and *the giving of the law*. . . .'"

And still another indisputable proof that for the Jews alone the law—Decalogue and all—was specifically intended, is to be found in the writings of the great apostle. In Romans 2:14, Paul says, "For when the Gentiles, *which have not the law*, do by nature the things contained in the law, *these, having not the law*, are a law unto themselves." Consequently, since there are, according to the Scriptures, just two principal divisions of the human family—namely, Jews and Gentiles—to Israel *only* was the law of Moses given.

## SECTION TWO

In its every aspect it was a *national* law, Divinely framed to fit the condition of the Jews at the time, or during the law age.

#### The Distinctiveness of the Commandments of Christ

During the period just preceding His sufferings and death, the Lord Jesus frequently referred to His own commandments. In John 14:15, 21, 23, He declares, "If ye love Me, keep *My* commandments. . . . He that hath *My* commandments, and keepeth them, he it is that loveth Me. . . . If a man love Me, he will keep *My* words [commandments]." And in John 15:10, the Saviour also speaks of His Father's commandments in distinction from His own. Notice: "If ye keep *My* commandments, ye shall abide in *My* love; even as I have kept *My Father's* commandments, and abide in His love."

There is, as all should see, a definite difference here. Through Moses, nearly fifteen centuries before the first advent of Christ, God gave commandments to His earthly people; and, while here on earth, Christ also gave commandments. Therefore, if a proper interpretation and application of the Word is to be made, this distinction must be recognized; and the confusion caused by the teaching of Adventism, which holds that the commandments of our Lord and the Ten Commandments are the same, and are equally binding, will be avoided.

Consider the following partial list of commandments given by the Saviour during His ministry in the world,—Matt. 5:29-30, 37, 39, 42, 44; 6:1, 3, 19-20; 7:1, 12; 18:15; 22:21; Luke 6:37; 12:15, 33; John 1:43; 15:4. Following His crucifixion, He continued giving commandments, first to His apostles (Acts 1:2; compare 10:42), and, following His resurrection and ascension, He also gave commandments through the apostles (II Peter 3:2, R.V.; compare I Cor. 14:37).

The commandments to which the Lord Jesus refers in Matt. 5:19, were His own commandments, as specifically set forth in the law-of-the-kingdom portion of the Sermon on the Mount (Matt. 5:17-48; 6:1-34; 7:1-29). And, incidentally, this is a verse which the Adventists make a great deal of in their anxiety to show that obedience to "the law" is one of the requirements of Christ for His followers, but which they, themselves, entirely misapply.

And, also, it is to the commandments of our Lord, and not to the Decalogue, that reference is made in I John 2:3-5 and Rev. 22:14, A.V., two other so-called "proof texts" which the Adventists im-

properly apply. A careful, unprejudiced reading of the context in connection with these various portions of Scripture, makes all clear.

From all this it is seen that there is an unmistakable distinction between the law which was given by Moses and that wonderful "truth," or those superior, all-of-grace precepts of the New Testament, which "came by Jesus Christ" (John 1:17). And the *spirit* of these commandments of our Saviour and Lord, in their complete accord with the great basic Law of the Eternal Father, has by the Holy Spirit been infused into the heart of every true believer, giving him both a desire and a power, far beyond himself, to please and obey his Lord. Being a "partaker of the Divine nature," he finds delight in doing the Divine will. (See John 1:12, 13; II Peter 1:3, 4; Phil. 2:13.)

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#### The Covenant of Law and the Covenant of Grace

The Bible, in different places, sets forth unequivocal facts concerning two principal covenants, or two important groups of specifically stated arrangements, existing between God and man. The most noteworthy enumerations of these are to be found in Deut. 5:2-22 and Jer. 31:31-34.

In Ex. 34:1, 4, 28, are presented the circumstances under which the *first* of these particular covenants came into existence, the 28th verse clearly explaining its distinctive nature, as follows: ". . . the covenant, *the ten commandments*." Hence this first, or the so-called "old" covenant (Heb. 8:13), was a covenant of law.

In Heb. 8:7-12, we find a setting forth of the *second* of these covenants, and in the last verse of the passage its peculiar character is also plainly made known. In contrast with the first covenant, it is seen to be absolutely unconditional—an arrangement on God's part for the dispensing of *undeserved mercy* to errant man. It, therefore (the so-called "new" covenant: Jer. 31:31), is a covenant of grace.

For the reason that in the heart of the first covenant—or the Decalogue—the weekly-Sabbath command is to be found, the Seventh-day Adventists have with great diligence, from the very beginnings of the movement, endeavored either to discover or contrive some means of disproving the fact that the Ten Commandments constitute that original covenant made by God with Israel at Sinai. And, of course, in their dilemma these zealous modern-day "teachers of the law" have sought to find something to which they might apply it.

In their attempts to "explain," the favorite and most often employed device of the Adventists is this: "A covenant is an agreement entered into between two or more parties; but such is not the Decalogue." Presuming to defend this makeshift position, one of their leading "pioneers" once ill-advisedly declared, "They [the Ten Commandments] are never called *the* covenant, referring to the first, or old, covenant."

The error of this unqualified assertion is immediately apparent when considered in the light of various confuting scriptures, such, for example, as (1) Ex. 34:28—"And he [Moses] wrote upon the tables the words of *the* covenant, *the ten commandments*"; and (2) Deut. 9:9—"When I [Moses] was gone up into the mount to receive *the tables of stone*, even the tables of *the* covenant which the Lord made with you . . ." (See, also, Deut. 4:13; 9:11; I Kings 8:9, 21; Heb. 9:4.)

These very express Bible quotations, together with the several additional passages suggested for consideration in connection therewith, establish beyond question the fact that the Ten Commandments constituted the "first," or "old" covenant; and every effort made to evade this truth is, manifestly, put forth either as the result of unfamiliarity with the clear teaching of the Holy Scriptures on this matter, or with a deliberate disregard for such teaching.

In their determination to sustain, by some contrivance or another, their cherished position that the Decalogue and the "old" covenant are not one and the same (the one purpose they have for doing so being, of course, to disprove the plain New Testament teaching that that covenant, including the seventh-day Sabbath commandment, has been abolished), the Adventists, as another points out, "usually shift upon two other positions in order to dodge the Word of God." Writing further, he explains that,—

"One time they admit that the law, the old covenant, is abolished, but (they insist) it means only the 'ceremonial' part; and when driven from that, they change their position, and say, 'We are only delivered from the law by obeying it through grace; that is, from the *curse* of the law.'

"But the Word of God emphatically declares *the passing away of the whole legal economy*. (See II Cor. 3:3-14; Col. 2:14-17; Heb. 8:13.) The word 'testament' [covenant] is defined as a 'complete arrangement, or dispensation.' So when Christ took 'away the first, that He might establish the second,' there was a *complete dispensational change of the law* (Heb. 7:11-19); the setting up of an entirely new Divine order and government. Christ is the 'Mediator of the new testament,' which has superseded the entire old economy that was given to the Israelites on Mount Sinai."

In the book, "Two Covenants," written by Uriah Smith (well-known Adventist leader during a large portion of their "early days" period), the author states, "If the Ten Commandments constituted the old covenant, then they are forever gone." (Page 5.)

In the most direct and understandable language, the Bible teaches that "the words of the covenant, *the ten commandments*" was *the* covenant that God made with the children of Israel at Sinai, "when He brought them out of the land of Egypt" (Ex. 34:28; I Kings 8:9, 21). The Decalogue, then, was made up of, or was embodied in, the "old" covenant; and nothing is more plainly taught in the Sacred Word than, to repeat the words of acquiescence used conditionally by Mr. Smith,—"*they are forever gone*"! "Done away," "taken out of the way," "vanished away," are the transparent and emphatic terms employed by the Spirit of Truth in setting forth the fact of the termination of the covenant of law. (See II Cor. 3:7; Col. 2:14; Heb. 8:13.)

"So then, brethren, we [who believe in the finished work of the Lord Jesus Christ] are not children of the bondwoman, but of the free" (Gal. 4:31). We are not under the old and forever abolished covenant of law, but, by faith in our Redeemer's precious atoning blood, are under the new and eternally established covenant of grace. On the Cross, He took "away the first, that He might establish the second" (Heb. 10:9). There, by His death, our gracious Saviour took out of the way the "old"—"written and engraven in stones"—and by His Holy Spirit has written, in the "fleshy tables" of our transformed hearts, the "new." (II Cor. 3:3, 7.)

"He died, I live! I trust His grace;  
Near by His Cross I stand,  
He died, I sing! I take my place,  
And yield Him heart and hand."

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#### Christ "the END [Termination] of the Law" of Moses

Asserts the Seventh-day Adventist "messenger": "The law of God [meaning the Ten Commandments portion of the law given by Moses at Sinai], being a revelation of His will, a transcript of His character, must forever endure. . . . *Not one command has been annulled; not a jot or tittle has been changed.*" (Mrs. E. G. White, in "The Great Controversy Between Christ and Satan," p. 434; edition of 1911.)

This "testimony" from the pen of the denomination's revered prophet, well expresses the belief universally held by the Adventists

concerning the supposed ever-enduring nature of the Decalogue. As a movement, these earnest though misguided people, vigorously maintain that that phase of the law is unchangeable, and almost invariably refer to Matt. 5:17, 18, as being positive Scriptural proof of the correctness of their position. However, did they but realize it, this only reveals their lack of comprehension of the vital Gospel truth contained in this passage, where the Lord Jesus declares:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to *fulfil*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be *fulfilled*."

The misconception and misapplication of these verses by the Adventists plainly indicates that, as another has observed, "They do not know that for the believer the law has been fulfilled in Christ, and thus *brought to its end*. Was our blessed Lord not the Substance of all the shadows, the Fulfiller of all the types? And does not Scripture say that the believer has 'become dead to the law by the body [the *death*] of Christ' (Romans 7:4), and that he, therefore, is 'not under the law, but under grace'?" (Id., 6:14.)

With reference to the true significance of Matt. 5:17, 18, still another enlightened author points out that,—

"Sabbatarians argue that as long as heaven and earth last, the law will continue; but their own argument proves that the law is not eternal, for Jesus said, 'Heaven and earth *shall pass away*' (Luke 21:33). Jesus did not say that the law would continue till heaven and earth had passed away. The idea is that heaven and earth would sooner pass away than that one letter of the law fail in being fulfilled. . . . 'It is easier for heaven and earth to pass than one tittle of the law to fail' (Luke 16:17). That is the idea. Not the length of time the law was to continue, but the certainty that it would not fail to be fulfilled."

By recognized authorities, the word "fulfil" is defined as: "To complete; to fill up." (Webster.) "To bring to a close; end; finish; complete." (Greenfield.) "To accomplish; to fill the requirements of; to perform fully." (Standard Dictionary.) The law, therefore, ended with Christ, because He perfectly fulfilled it in His death on the Cross. He there met its every requirement—performed it fully—in the behalf of "every one that believeth."

Quoting further from the pen of the able writer whose amply substantiated statements I have presented in the preceding quoted paragraph,—

"Christ says He came to fulfil the law. Did He? Hear Him, after His resurrection, declare, 'These are the words which I spake unto you, while I was yet with you, that all things must be *fulfilled*, which were

written in the law of Moses, and in the prophets, and in the Psalms, concerning Me' (Luke 24:44). 'And when they had fulfilled all that was written of Him, they took Him down from the tree' (Acts 13:29).

"The death of Christ is the date when the law expired. There was no necessity of destroying it in order to make it null and void, for its limit ended when it was fulfilled in Christ; and, of necessity, it became dead. This shows the utter fallacy of the Seventh-day Adventists' position. Christ fulfilled the law, and it passed away after having served its purpose."

### "Free From the Law, O Happy Condition!"

Is the law, then, binding upon the Christian believer? Assuredly not! With the death of our Divine Substitute, the supreme purpose of the law was accomplished, and the believer, therefore, is "not under the law, but under grace" (Romans 6:14). How very plain this has been made, and with what unmistakable clearness and inspired positiveness the great apostle of grace, in Romans 7:1-4, gives the same answer:

"Know ye not, brethren (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For a woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body [death] of Christ. . . ."

Accordingly, so far as the believer is concerned, when the Lord Jesus died upon the Cross, and then and there "finished" the work which His Father had given Him to do (John 17:4; 19:30), "the law," with all its ceremonies, types, and shadows, and all its legal demands and penalties, came to a perpetual end. Thus—*then and there*—were all who would believe made free from those enslaving exactions which, as the Spirit of Truth teaches, were "against us" (Col. 2:14), and which, as the Divinely-led apostles so solemnly declared, "neither our fathers nor we were able to bear" (Acts 15:10; compare Gal. 4:4, 5; 3:13; Romans 10:4; Acts 13:38, 39).

Glory be to God! By the grace of the Lord Jesus Christ, and by His Spirit's indwelling presence and power, all who are "in Christ Jesus" are forever delivered from Sinaitic bondage! Forever are they liberated from that inflexible, unbearable, death-demanding code which, through His wondrous atoning work on Calvary, man's perfect Redeemer fulfilled! (See Luke 24:44;

compare Isa. 53:1-18; Ps. 22:1-19; 40:6-10; Isa. 61:1; Romans 5:6-21.)

"The law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.) Through Moses, on the "terrible" mount "that burned with fire" (Heb. 12:18-21), was given "the ministration of condemnation" and "death"; but now, in this dispensation of pure grace, it is superseded by "the ministration of the Spirit" (II Cor. 3:7-9). For those who trust in and belong to Christ, the "weak and unprofitable" code of Sinai (Heb. 7:18) is eternally ruled out. Within their Divinely transformed hearts that higher Law of love to God and man, implanted there by the Spirit of God through the miracle of the new birth, rules in its stead.

"Free from the law, O happy condition,  
Jesus hath bled, and there is remission;  
Cursed by the law and bruised by the fall,  
Christ hath redeemed us once for all!"

### Does the Law of Moses Now Serve Any Purpose?

"Wherefore then serveth the law?" In the light of the many plain Scriptural truths concerning our Lord's fulfillment and consequent annulment of the Sinaitic law, it is manifest that, in so far as the born-from-above believer is concerned, it no longer serves any purpose. To such an one that law is not in any respect applicable. He is "free indeed"!

Through faith in Christ's gracious atoning sacrifice, the believing children of God have been redeemed from the curse of the law and liberated from its dominion. (Gal. 3:13; Romans 6:14.) The crucified and risen Saviour has become their "righteousness, and sanctification, and redemption" (I Cor. 1:30). In Him, they are "holy and without blame" (Eph. 1:4). In Him, they are "complete" (Col. 2:10). Yes—and oh! what a marvelous achievement of pure grace is this: "*As He is, so are [they] in this world*"! (I John 4:17.)

The law, in which only death can be found, and which knows nothing of mercy, could never have accomplished so wonderful a miracle. Only grace—Sovereign grace—could! "If there had been a law which could have given life, verily righteousness should have been by the law." (Gal. 3:21.) But the law, being "weak through the flesh," "made nothing perfect" (Romans 8:3; Heb. 7:19).

Yet, since the law constitutes a portion of the Word of God, and since it, therefore, with all the rest of that Holy Book, was "given by inspiration," it, too, as the apostle distinctly declares, "is profitable for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). And, also, just as that other oft-quoted scripture so unmistakably teaches, "the law is holy, . . . and just, and good" (Romans 7:12). Hence, in so far as its clearly defined purpose in this age is concerned, the law is both "good" and "profitable." "But," to quote the wisely spoken words of another, "taken out of its God-given place, and used for any other than its God-given purpose, it becomes a hindrance and a snare."

What, then, it may be asked, is the Divine purpose of the law since the Cross? Since it cannot give life; since it knows nothing of mercy—"wherefore then serveth the law?" The answer is not left in uncertainty. As a noted Bible student, in quoting from and commenting upon the clear teaching of the Word of Truth, points out,—

(1) "*The law was given to give 'the knowledge of sin.'* (Romans 3:19, 20; 7:7.) It reveals the inner workings of the unregenerate heart; shows to man his defects and crookedness; and makes him know his sin and guilt in the sight of a holy God.

(2) "*The law was given 'that sin by the commandment might become exceeding sinful.'* (Romans 7:10-13.) The commandment shows sin in its true light; it shows it to be rebellion against the authority of God, and so lays it bare and also declares its just condemnation.

(3) "*The law keeps those in ward who are under it, and shuts them up to faith in Christ.* (Gal. 3:23-27.) It is their 'schoolmaster' to teach them the lesson of their need of Christ and justification by faith in Him, by proving to them their utter ruin in themselves."

The law, then—those righteous and just aspects of it which perfectly reflect the character of God's great, ever-enduring moral principles—does still serve a purpose. But it applies only to those who are subject to it—to those who, through unbelief, reject the atonement that was made for every man by our Lord Jesus Christ at Calvary. Those "good" features of the law still exist as a means of making sin known; *not* to remove it; *not* to prevent it; nor, yet, as a means of righteousness. "Like a glass of water that looks pure to the eye, but under the microscope is seen to be full of impurity, so sinful man (the unbeliever) thinks himself pure until he sees himself in the light of the law." Thus he is under its condemnation and under its curse.

And just here it should be made very plain that all unbelievers are not, by any means, sinners of the darker hue. Rather, all

persons who, despite their morally correct lives, outward piety, and precise religiousness, rely to any degree upon their keeping of the law as a means of obtaining salvation, are just as surely unbelievers as are those who may be deeply sunken in sin. And they, like them, are "kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:22-24). They, also, have yet to be brought to a clear, heart-humbling, heart-breaking realization of their lost estate and to a saving knowledge of Christ Jesus as man's only hope of redemption, that they, with those who have been saved by grace alone, may also be "justified by faith."

Let all works-trusting professors of Christianity give ear to the solemn words of the uncompromising apostle, as he pointedly explains,—

"If acquittal from guilt is obtainable through the law, *then Christ has died in vain.*" . . . "Christ has become *nothing* to any of you who are seeking acceptance with God through the law." . . . "*All who are depending upon their obedience to the law are under a curse.*" (Gal. 2:21; 5:4; 3:10; Weymouth.)

The law was not made "for a righteous man"—*not* for one who has been *justified* by faith in Christ (made, in the sight of God, just as if he had never sinned)—but "for sinners" (I Tim. 1:9); and, in this age of grace, only such are subject to it. For the Christian believer, the law is wholly void. For him, it is neither the *way* of life nor a *rule* of life. His life is guided and molded by the ever-abiding Holy Spirit; and, as the Word declares, "If ye be led of the Spirit, ye are not under the law" (Gal. 5:18).

Indelibly written by the indwelling One upon the believer's renewed heart, is that higher Law of supreme love to God and equal love to fellows which, the Word says, "is the fulfilling of the law" (Romans 13:10). By this peerless Law of righteousness, is his life ever governed. Under that boundless grace, and in the light of that incomparable truth which came by Jesus Christ, his soul, in perfect assurance and settled peace, walks in the most intimate fellowship with his Redeemer and Lord. And thus, also, he is brought into sweet communion, and into united, joyful service, with those of "like precious faith."

"Law brings death; grace brings life. Law has its ten commands as a rule of life; grace has the example and character of the one perfect Man, our Lord Jesus Christ. And that goes much beyond law."

"As Moses with the law was the rule of the Jew in the former age, now Christ and the grace of God become the 'all in all' for the Christian. The new life—the new *nature*—imparted to him, desires to please the Lord, and the Holy Spirit gives the power with which to accomplish it.

"How great a thing is this!"

. . . . .

#### Only One "Way"—the Way of "Grace, Through Faith"

My dear reader, in which class are you? There are just *two*—saved-by-grace believers and condemned-by-law unbelievers.

May I, with sincere love for your soul, inquire—Are you saved? Are you free? Oh, how I hope that you are! And yet, it may be that you are not—that you are neither saved from the power and penalty of sin nor free from the bondage and curse of the law.

Does the law give you a knowledge of overmastering sin in your life? Does it reveal to you your helplessness and hopelessness? Does it condemn you? Does it bind your soul as with fetters of steel? If so, would you be saved? Would you be made *free*? Then listen, won't you, dear one, to the Good News—to "the Gospel of Christ," which is "the power of God unto salvation to every one that believeth,"—

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." . . . "There is therefore now no condemnation to them which are in Christ Jesus." . . . "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." . . . "Believe on the Lord Jesus Christ and thou shalt be saved." . . . "By grace are ye saved through *faith*, and that not of yourselves; it is the gift of God." . . . "By Him all that *believe* are justified from all things, from which ye could not be justified by the law of Moses." . . . "If the Son therefore shall make you free, ye shall be *free indeed*." (Matt. 11:28; Romans 8:1; II Cor. 5:17; Acts 16:31; Eph. 2:8; Acts 13:39; John 8:36.)

This is the Gospel way of salvation, and it knows no other—just the simple and *sure* way of "by grace, through faith; *plus nothing*!" Have you chosen that way? If not, won't you choose it *now*? "He that climbeth up some other way, the same is a thief and a robber," saith the One who, with love untold, died that you might have life . . . "and have it *more abundantly*!"

"Till to Jesus' work you cling  
By a simple faith,  
Doing is a deadly thing—  
Doing ends in death!"

### SECTION THREE

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#### Which Is Deserving of the Greater Emphasis and Veneration—the Sabbath of the Mosaic Law, or Christ, the Lord of the Sabbath? "What Saith the Scripture?"

**S**INCE, AS WE HAVE SEEN in the preceding Section, the law given by Moses came to its end when our Saviour died upon the Cross, and in its stead the believer now lives under, and in the light of, the "grace and truth" which came by Jesus Christ, what about the fourth commandment—the Sabbath? Is that precept still in force? Is the seventh day of the week still a holy day of rest, and does God expect Christians to observe it?

In my case, just as has been true of large numbers of persons who through the years have also repudiated Seventh-day Adventism, the solution of this problem was one of the most difficult of all those which presented themselves for study and disposition as I gave consideration to the serious step of renouncing the system.

No one who has not lived for a long period of time in servitude to the law, and, particularly, in that state of ever-present trepidation which an unreserved acceptance of the Adventist view of the Sabbath question in all its aspects engenders, can possibly realize the depth to which the roots of this false belief can descend within one's heart and life, nor can he sense the tenacity of its hold. It is, indeed, due alone to the existence in their lives of this soul-blighting experience of law enslavement, and the fear-breeding keep-the-Sabbath-or-forever-be-lost hallucination which attends it, that causes thousands of conscientious persons to retain their connection with the movement, because, in at least many cases, they are aware of the presence of other serious perversions of Scripture that are embodied in its error-permeated "message."

. . . . .

The core—the very life—of the Adventist system, is its so-called "Sabbath truth." While much emphasis is placed upon the keep-

ing of the commandments in their entirety, the one precept that is stressed above all others is the fourth. Obedience to this particular command is held by the sect as being essential in the highest degree, and the "authority" for especially emphasizing it is found in such of the "revelations" of its prophet as the following:

(1) "The Pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment of the Decalogue. . . ." ("Early Writings of Mrs. White," p. 65; edition of 1916.)

(2) "The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation. . . . The mark of the beast is the opposite of this,—the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God." ("Testimonies for the Church," Vol. VIII, p. 117.)

(3) "The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath [Sunday] in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath [Saturday], in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers [that is, those who observe Sunday], receive the mark of the beast, the other, choosing the token of allegiance to Divine authority [or, those who keep Saturday], receive the seal of God." ("The Great Controversy Between Christ and Satan," p. 605; edition of 1911.)

These quotations, selected from among numerous "inspired testimonies" of a similar character contained in the published writings of Mrs. White, clearly reveal that from first to last the Adventists accord to the fourth commandment a position of paramount importance. But is such teaching Scripturally sound? Is it in harmony with the rightly divided Word of Truth, and in accord with a rational interpretation of the "more sure word of prophecy"?

No, it is not. Concerning the supposed supreme importance of the Sabbath commandment, it is only necessary to point to the fact that nowhere, either in the teachings of Christ or those of His apostles, is that precept given any notice whatsoever in the sense of its being in force in this age, while the strictly moral aspects of the Decalogue are often stressed by them as being still operative, and as being in agreement with God's great fundamental and eternal Law.

Regarding the fantastic theory that, by one's keeping of the seventh-day Sabbath one receives "the seal of God," and that another, by his observance of the first day of the week as a day of Divine worship, receives "the mark of the beast"—the certainty that by so doing he automatically becomes numbered with all those who at last "shall drink of the wine of the wrath of God" (Rev. 14:10)—let the sincere student of the prophetic Word take note of these clear facts:

Just before the great "time of trouble," or the "great tribulation," begins, the believing *all-Jewish* remnant (the 144,000 "children of Israel," of Rev. 7:1-8 and 14:1) are to receive "the seal of the living God" (the Divine token of their peculiar identity and guaranteed security, or the "name" of the Father and of the Son "written on their foreheads"; Rev. 14:1, R.V.), while during that period of fearful trial, those unbelievers among all races who shall choose to worship the World-Dictator "beast" and his "image"—not a religious sovereign and system, but a universal civil ruler and government then to be in power—are to be branded with the symbol which will represent that particular "beast's" (a *man's*) "name," or the number 666. (See Revelation 13.) This is all *future*, and neither Sabbath-keeping nor Sunday-keeping are in any respect involved in these prophecies.

Finally, as to the "inspired" teaching that seventh-day observance is "the great test of loyalty" to God, another makes this manifestly sound and altogether unanswerable observation,—

"Since the Lord of the Sabbath appeared, there is only one great test of man's allegiance to God, and that is, *the attitude of the soul toward Jesus Christ*. . . . Let us dwell for a moment upon the Biblical evidence that in the Christian dispensation the supreme and all-inclusive essential to worship, loyalty, and obedience to God, is the acceptance of Jesus Christ as Saviour and Lord:

"'He that receiveth Me receiveth Him that sent Me.' . . . 'He that believeth on Me, believeth not on Me, but on Him that sent Me.' . . . 'No man cometh unto the Father, but by Me.' . . . 'And I, if I be lifted up from the earth, will draw all men unto Me.' . . . 'Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.' . . . 'If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.' (John 13:20; 12:44; 14:6; 12:32; Matt. 10:32; Romans 10:9, R.V.)

"According to the Gospel, the all-inclusive test of one's attitude toward God, is the relation of the soul to Jesus Christ; and the worship of the Father is secured by allegiance to the Son.

"The Sabbath must not now be pushed into the place of the supreme test, lest it distract the attention of men from the Lord of the Sabbath. The Saviour Himself took that position. He declared Himself 'greater than the temple,' and 'Lord of the sabbath.' (Matt. 12:6, 8.)"

. . . . .

In this marvelous dispensation of the grace of God, born-of-the-Spirit believers have nothing to do with the law of Moses, the "old" covenant, in which the Sabbath command is embodied. That distinctively Jewish code has been abolished, and, along with it, the distinctively Jewish Sabbath.

True Christians are not under the "yoke of bondage." They have been called to the glorious liberty of the Gospel. In Him who terminated the Sinaitic law, and by the grace of His ever-abiding Spirit within, their souls constantly repose in that precious "rest" which "remaineth to the people of God" (Heb. 4:9), and they thus experience Sabbath-keeping in its truest sense.

On their part, rest of the soul is not found in the observance of a shadowy, now obsolete "holyday," but in trusting completely in the infinitely gracious, never-changing Christ. And of Him their peace-filled hearts confidently sing,—

"In HIM I'm perfect and complete,  
In HIM my soul doth rest;  
HE is my sure and safe retreat,  
In HIM my life is blest!"

. . . . .

#### Facts Regarding the Sabbath of the Law

In my earnest search for light pertaining to such matters as the supposed Edenic origin, never-ending sanctity, and eternally binding nature of the Sabbath law, I was led to discover the following significant truths of the Word, all of which conclusively refute cardinal teachings of the Adventists in these respects. Just as many before me had discovered, and as an enlightened student of the Bible so well and concisely expresses it, I too eventually came to learn that "the whole sabbatarian contention is resting upon a wrong premise," and, moreover, that "the Scriptures do not support the observance of the seventh day during the Christian dispensation."

Let us consider four vital facts (now to be set forth), which unmistakably warrant these conclusions:

#### (1). THE KEEPING OF THE SABBATH WAS NOT INSTITUTED IN EDEN, BUT IN THE "WILDERNESS OF SIN."

The Sabbath was not given to Adam, and there is no Scriptural evidence that he ever observed the day. One finds, by reading Gen. 2:1-3, that after God had completed His creative work, He rested. But neither in that basic passage nor anywhere else in Genesis (nor anywhere else in the entire Bible) is there a word to be found about Adam having been instructed to keep the seventh day.

In the third chapter of Genesis it is recorded that, not long after the mention of the Sabbath as God's rest, sin entered; yet never again in that book is the Sabbath referred to. In fact, "not until 2,500 years after the Fall do we hear anything as to the Sabbath. Not until we reach the book of Exodus, when God had delivered His people from Egypt and had brought them into the wilderness and given them the manna from heaven—not until then does He mention the Sabbath." (See Ex. 16:22-30.)

The language of this scripture quite plainly indicates that "the children of Israel there, and at that time, [in the 'wilderness of Sin'], began resting on the seventh day, and that the keeping of the Sabbath was a new thing to them." Many other scriptures teach this same fact, among them being Deut. 5:15,—*"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."* And note, also, the conclusive teaching of Ezek. 20:10-12,—*"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. . . . Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."*

These passages state in the simplest of terms that God gave the Israelites the Sabbath *when he brought them out of Egypt*; and as another pointedly declares, "To go back of Moses for proof in favor of Sabbath-keeping, is going outside the Bible, into the fogs and mists of speculation and darkness."

#### (2). THE SABBATH WAS GIVEN EXCLUSIVELY TO THE CHILDREN OF ISRAEL, OR TO THE JEWS, AS A NATION, ONLY.

The Sabbath was a new thing to the children of Israel, and, what is more, it was given to them, and to them *alone*. (See Ex.

20:1, 2, 8-11.) Both in Bible history and prophecy, "Israel has a separate and distinct place from all the nations of the earth. The Sabbath was committed to them; God brought them to Himself; and having made Himself known, He gave them His Edenic day of rest as theirs also, as a mark of fellowship between Himself and them."

For the foregoing reasons God gave the Sabbath to Israel, and also (1) as a memorial of their miraculous deliverance from Egyptian bondage,—Deut. 5:12-15; (2) as a "sign" of His "perpetual covenant" between Himself and them,—Ex. 31:12-17; and (3), in conjunction with other Israelitish ordinances, as a type, or shadow, of which Jesus, their promised Messiah, was the substance,—Col. 2:16, 17. To quote another in this regard,—

"Law teachers try in every possible way to evade the fact that the Sabbath was only Jewish. To admit this would prove that they are trying to revive an abolished institution which belonged wholly to a single nation in a former dispensation. But this is the truth set forth in the plainest terms.

"Says God, 'I gave *them* [the Jews] My sabbaths, to be a sign between Me and *them*' (Ezek. 20:12). Not to angels in heaven nor to Gentile nations on earth, but to the *Jews*, God gave the Sabbath. . . . Notice again, in these several texts, how plain the Inspired Record is that God gave the Sabbath to the Jews, and to no others: 'The Lord hath given *you* [Israel] the sabbath' (Ex. 16:29). 'Speak thou also unto the *children of Israel*, saying, Verily, My sabbaths *ye* shall keep' (Ex. 31:13). 'It is a sign between Me and the *children of Israel*' (v. 17). 'The *children of Israel* shall keep the sabbath . . . throughout *their* generations' (v. 16).

"Surely this is plain. . . . The Sabbath was a Jewish institution. This covenant (that God made with His chosen people at Horeb: Deut. 5:2-15), enjoining the seventh-day Sabbath, Moses declares was not made with their fathers (the patriarchs), nor with the Gentiles, nor with angels in heaven, 'but with *us*, *even us*, who are all of us here alive this day.'"

Hence the Sabbath of the law is a *Jewish* Sabbath. To this day, the Jews claim it as their own peculiar mark of distinction; and, in God's order, it will remain so "throughout their generations."

### (3). THE SABBATH, LIKE ALL THE OTHER "HOLIDAYS" OF THE MOSAIC ECONOMY, WAS CEREMONIAL IN NATURE.

The Sabbath was not a day of special religious worship. In God's plan, the keeping of the seventh day on the part of His earthly people, was to be an external form, or rite; the performance of a definitely prescribed ceremony, stipulating the cessation of all work on a given day, or a day of complete *physical* rest.

Only when connected with the annual feasts was it observed as a day of religious significance. An unusually able author explains further that,—

"The day in itself was not holy. One twenty-four hours of time is no better than another, unless *made so*. In the nature of days, there is no difference; there is nothing in one that makes it differ from another. All nature continues the same. Then, the only way in which one day can become holy is by Divine appointment.

"Moral obligations are not made, or do not become so by mere appointment. They exist in their very nature. Murder, idolatry, blasphemy, stealing, adultery, etc., are morally wrong. Had God given no special command against these things, they would have been wrong in their nature. *But it would never have been wrong to work on the seventh day unless God had given a command to rest in it.*

"The day in itself was not holy, any more than the other days. God made it holy. He 'sanctified it' (Gen. 2:3); He 'hallowed it' (Ex. 20:11). This act of the Lord made the day holy. But did it make it holy for all time and eternity? I mean this: Did God's appointment, His sanctification of that particular day, set it apart as being holy forever? If so, *then every other day and thing made holy by God's appointment would remain so forever.*

"Other days were made just as holy as the seventh day. In Leviticus 23 are the feasts of the Lord, which were all 'holy convocations.' These were the ceremonial seasons. The first of these feasts on the list is the weekly Sabbath (vs. 1-3). It is spoken of as a 'rest, an holy convocation; ye shall do no work therein.' Next comes the Lord's Passover. Verses 5-8: 'In the first day ye shall have an holy convocation: ye shall do no servile work therein.' Next the feast of harvest (vs. 10-14). After this, the feast of Pentecost (vs. 15-21). It also was a 'holy convocation,' and the Jews were forbidden to work on that day (v. 21). In fact, a careful reading of the entire chapter shows that all those special feast-days were holy days. *They were made so by God's appointment.* . . .

"In all, there were seven of these yearly holy days. One of them, the Day of Atonement, was a holy sabbath day—so holy that it was death to work on it; *yet all those holy days have ceased to be such, and are now common working-days.* The Adventists admit that those holy days—made so by God's appointment—were ceremonial, and were nailed to the Cross. They do not attempt to keep them. But the seventh-day Sabbath was exactly like these—made holy by God's appointment. *Hence it, too, was ceremonial, and was nailed to the Cross.*"

That which was nailed to the Cross: "meats," "drinks," "holy-days," etc.—all mere types and shadows—included "the sabbath days"; and all of them, including the weekly Sabbath, have been blotted out. So long as that "holyday" stood as a type, it remained holy; *but no longer.* At Calvary, type met anti-type. The shadow then and there gave way to the substance—to Christ Jesus Himself, the everlasting reality.

(4). BEING INCORPORATED IN THE ABOLISHED "OLD" COVENANT, THE SABBATH, WITH IT, HAS BEEN DONE AWAY.

The Decalogue was the "first," or the "old," covenant, written on tables of stone (Ex. 34:4, 28), and the Sabbath precept was, of course, included in this covenant. Consequently, each time the Bible states that the Sinaitic arrangement has been annulled, it testifies with inspired certainty to the abolishment of the Sabbath of the fourth commandment.

In II Cor. 3:3-14, "we have the two covenants contrasted in unmistakable language," declares another. Continuing, this writer interestingly and convincingly comments as follows:

"The first covenant is defined as 'the old testament'—'the ministration of death,' which 'was glorious'; the 'letter,' which 'killeth'; 'the ministration of condemnation'; that which 'was written and engraven in stones,' which is '*done away*' and '*abolished*.' The second covenant he terms 'the new testament'—'the spirit,' which 'giveth life' (for comments, see Romans 8:2; John 6:63); the 'ministration of the Spirit'; the 'ministration of righteousness'; the 'glory that excelleth'; that which is 'written in the fleshy tables of the heart,' and 'remaineth.' . . .

"In verse seven, the Ten Words are called, 'The ministration of death, written and engraven in stones.' And though it was declared 'glorious,' it was 'done away.' 'For if that which is *done away* was glorious [the law written on stones; see v. 7], much more that which remaineth is glorious' (v. 11). 'That which remaineth' is the new testament (covenant), of which God made Paul an 'able minister.' 'And not as Moses, which put a veil over his face, that the children of Israel could not look steadfastly to the end of that which is *abolished*.'"

. . . . .

The foregoing facts concerning the Sabbath of the law are, indeed, vital. A clear knowledge of them, on the part of persons who sincerely adhere to that great basic position of primitive Protestantism,—*"The Bible, and the Bible only,"* forever delivers from such delusive teachings as those which characterize the "Sabbath truth" of Seventh-day Adventism.

Light and darkness have no communion; nor do religious slavery and Christian freedom have anything in common. And there can no longer be darkness and bondage for a believing, truth-loving soul when the One Who came to "proclaim liberty to the captives" is unreservedly received, trustfully followed, and in all things given the preëminence. "He that followeth Me shall not walk in darkness, but shall have the light of life," is the sure promise of Jesus, "the Light of the world" (John 8:12).

CHRIST, the LORD of the Sabbath

There was a time, I am free to acknowledge, when I was confused over the teaching of the New Testament concerning Christ and the Sabbath. I at last discovered, however, that when considered with a mind free from the handicap of preconceived ideas, and in the light of the rightly divided Word, there is nothing taught therein on the subject which is not clear, in complete harmony with the rest of the Bible, and also most decisive.

Concerning Christ's familiar and very significant declaration that, "the Son of man is Lord also of the sabbath" (Mark 2:28), a widely recognized Bible teacher makes these well founded and enlightening comments,—

"The Sabbath being made for man, Christ as Son of man is Lord of it. In this two things are clearly implied:

"(1) *The Lord's Own Deity.* The 'Lord of the sabbath' can be no less than God Himself. And this He was in incarnation, for He was the 'only begotten Son,' the 'Word,' 'God [made] manifest in the flesh.' (John 3:16; 1:1, 14; I Tim. 3:16.)

"(2) *The Lord's Supreme Authority.* Lordship implies ownership, authority, and sovereignty. Christ is Lord of the Sabbath, because it was by His creation and ordination, as Jehovah-God, both in Eden, and at Sinai, to Israel. . . . As Lord of the Sabbath He owns it, interpreted its true meaning, ennobled it by His deeds of love, blessing, and helpfulness. As Lord of the Sabbath, He kept it perfectly, as He kept all the law, and brought in the 'rest' it typified, thus bringing it to an end, in the new and spiritual order He came to introduce."

One of the principal contentions of the Adventists is that since our Lord kept the Sabbath, all who profess to be His followers ought likewise to observe it. But, for quite obvious reasons, this is not a sound argument. To quote another,—

"Jesus was born under the law (Gal. 4:4), and lived under it until its abolition at the Cross (Col. 2:14). He evidently kept it in the main; that is, the whole law.

"He was circumcised (Luke 2:21). But does that bind circumcision on us? He kept the Passover (Luke 22:7-15.) Do sabbatarians keep it because Jesus did? Never. He sent a man to offer a gift according to the law (Matt. 8:4), and commanded His disciples to do all that the scribes taught (Matt. 23:1-3). Are these things obligatory upon us now? Adventists themselves admit that they are not, and this shows the fallacy of their argument for Sabbath-keeping.

"While Jesus lived as a Jew, under the Jewish law, He kept that law—circumcision, Passover, Sabbath, and all. But it ended at the Cross."

That Christ observed the Sabbath, as a formal religious custom (which was all that the law required), is quite clear; yet there is

no record in any of the four Gospels that He ever commanded others, even His own disciples, to keep it. This is decidedly significant.

On different occasions the Lord Jesus was called into question on the matter of His personal attitude toward Sabbath-keeping, which, from the viewpoint of the hypocritical Jewish leaders of His time, was not in harmony with the law. Indeed, they at one time sought to destroy Him "because," as we read in John 5:18, "He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God."

Nor did the great apostle Paul—whose writings, he declared, "are the commandments of the Lord" (I Cor. 14:37), and who avowed that he "kept back nothing that was profitable" (Acts 20:20)—ever instruct Christian believers to keep the seventh-day Sabbath. As a matter of fact, in Gal. 4:9-11, he rebukes the "bewitched" and "foolish" members of that assembly who, in their delusion, had gone back to its observance. Moreover, in Col. 2:16 and Romans 14:5, 6, he classifies the keeping of the Sabbath as a non-essential, and exhorts Jewish Christians who were still clinging to that abolished day, not to judge Gentile believers who were observing another day as unto the Lord.

Pointing out the indisputable fact that "never once in the whole New Testament are we enjoined to keep the Jewish Sabbath," a clear-thinking teacher of the Word makes this additional observation,—

"Seeing that many Christians of that day [during the apostolic period] were converted out of heathendom, and lived in countries where such a thing was unknown amongst themselves as heathen, it would have been necessary to have enjoined them as to the particular day they should observe. But the New Testament is absolutely silent on the point."

This is an important observation, and it gives needed emphasis to the fact that, while every one of the strictly moral precepts of the Decalogue is reaffirmed in the New Testament, the fourth, or Sabbath commandment, is not. There is not to be found therein "one threat against anyone for working on that day. Though over and over again long lists of sins are mentioned, covering every kind of disobedience, not once is Sabbath-breaking alluded to." And it is also very noticeable that, while just once in his several Epistles does Paul name the Sabbath—that is, in Col. 2:14-17—the word is not mentioned at all in the Epistles of James, Peter, John, and Jude. In fact, in not one of the New

Testament's twenty-one apostolic letters is there a hint to be found of sacredness being accorded to the Old Testament Sabbath. And, in passing, note this additional important point, made by another,—

"The word 'Sabbath' occurs some sixty times in the New Testament. In every case except one, the Adventists admit that the weekly Sabbath is meant. In the one case, however, where the word, in the Greek, is the same (Col. 2:16), they insist that it means something different. Why is this so? Is it not because they know that this one verse, with the two preceding verses (14 and 15) and the following verse (17), completely shatters all their arguments for Sabbath-keeping by Christians?"

. . . . .

As "Lord also of the sabbath," our Saviour laid no stress upon the "letter" of the fourth precept, but He did faithfully labor to bring in the true significance of the Sabbath, or, to make known its spiritual meaning and application. And, of course, Paul, the great apostle of grace, being guided by his Lord's indwelling Spirit, was led to take the same attitude and teach the same truth. This is exemplified in the letter to the Hebrews, the inspired writer there in a most beautiful and impressive manner setting forth Sabbath truth in its proper spiritual significance. (Heb. 4:3-11.) Referring to this great Sabbath passage of the new Testament, one who clearly comprehends its precious, plainly intended meaning, says,—

"In Hebrews 4, reference is made to both the old and the new Sabbaths, and that with which the former stood in typical relation. In verse 4, the seventh day is mentioned as a 'rest,' and then immediately the writer conveys the mind of the reader to the spiritual rest that 'we which have believed do enter.'"

"If they shall enter into My rest.' He shows clearly that the seventh day was a type of the Christian's rest which is entered into by faith, and that this glorious soul-rest is our sabbath. 'There remaineth therefore a rest to the people of God' (v. 9). Or, 'There remaineth therefore a sabbath rest for the people of God,' as rendered in the 'Layman's' version.

"Of this higher and better sabbath, the seventh day was a shadow—'The sabbath-days: which are a shadow of things to come; but the body [substance] is of Christ' (Col. 2:16, 17). The law Sabbath was a type of something that we were to receive in Christ, and that which we receive in Him is a 'glorious' 'rest unto our souls.' . . . This is the new covenant sabbath; the seventh day was but its foreshadower."

. . . . .

The Lord Jesus plainly taught, "The sabbath was made for man, not man for the sabbath" (Mark 2:27). He made the Sabbath for the benefit of man, and came "to bring him the *real* rest which the Sabbath typified." And all men, who believe in Him without reserve, "do enter" into that glorious experience of soul-rest. They also have ceased from their own works, "as God did from His."

## CHRIST, the ABOLISHER of the Sabbath

Who was it that superseded Moses and displaced his law?—"The law came by Moses, but grace and truth came by *Jesus Christ*." (John 1:17.)

By whom was the "first" covenant (the Ten Commandments) made "old" . . . "ready to vanish away"?—He who "took away the first" that He might "establish the second" (the "new" and "better" covenant), was *Jesus Christ*. (Heb. 8:13; 10:9, 10.)

Who "blotted out the handwriting of ordinances," and "nailed it [the law] to His cross"?—"I [*Jesus Christ*] am not come to destroy the law, but to *fulfil*." . . . "*Jesus* knowing that all things were now accomplished, that the scripture might be *fulfilled*, . . . said, *It is finished*: and He bowed His head, and gave up the ghost." (Matt. 5:17; John 19:28, 30.)

These few condensed portions of the infallible Word plainly declare—just as does *this* explicit scripture—that "*Christ* is the end [the termination] of the law" (Romans 10:4, Weymouth); that *He*, at Calvary, abolished "the ministration of death, written and engraven in stones"—the Ten Commandments (II Cor. 3:7-13; compare Ex. 34:4, 28). And since, in the very heart of that important section of the law of Sinai the Sabbath commandment was embodied, it was Christ Himself—not Constantine, nor the Pope of the Roman Church, as the Seventh-day Adventists contend—who took the Sabbath "out of the way."

. . . . .

Christ, the Abolisher of the Sabbath! By the incorrectly taught and predominantly Sabbath-minded reader, such teaching is, of course, looked upon as shockingly sacrilegious, because, according to such an one's manner of thinking, just the opposite is true. The misguided Seventh-day Adventist, in conformity to the teaching of his prophet, believes that Christ, as Lord of the Sabbath, "magnified" the seventh day—that, while here in the flesh, He added yet greater lustre and sanctity to its original law-ascribed significance and sacredness. And he also believes that when the Saviour declared, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18), He meant that the Sabbath, with all the rest of the Decalogue, was eternally to endure.

But, on the contrary, as yet another relevant scripture unmistakably teaches, Christ "*set aside* the law with its commandments, expressed, as they were, in definite decrees" (Eph. 2:15, Wey-

mouth). He completely and forever supplanted Moses and his "weak" and "unprofitable" code to the end that He, Himself—not man—might be glorified. He came to earth that, through their faith in Him alone, His perfect, infinitely mighty Gospel of "grace and truth" might set free law-shackled souls and enable them to live on a plane of spiritual liberty, victory, and power, such as was not possible in any former age.

. . . . .

The *time* of the abolition of the law—when was it? At the moment when, on the Cross, our precious Redeemer cried out, "It is finished"! The *place*? There, at Calvary, where He "cancelled . . . the bond [law], with its requirements, which was in force against us and was hostile to us, . . . and cleared it out of the way, nailing it to His Cross" (Col. 2:14, Weymouth)! And that which was then and there nailed to the accursed tree included the seventh-day Sabbath, which Christ Himself "broke," and for which "sin," according to their works-trusting standard, law-bound, law-blinded religionists of His day sought to slay Him!

It was then and there—at Calvary—that Christ Jesus became "the end of the law," and, too, the Abolisher of the Sabbath of the law. And now, praise God, all who believe have become "dead to the law," and are "married" to Him, their loving and mighty Emancipator! (Romans 7:4). As another truly declares, He "is our second Husband," but—

"Sabbatarians are married to a dead law. They cling to a ghostly 'shadow,' while we enjoy the 'substance.' They are under the 'ministration of death,' while we live by the 'law of life.' They wear the 'yoke of bondage,' while we rejoice in the 'law of liberty.' Their glory is 'done away,' while ours 'remains.' While Moses is read 'the veil is on their hearts,' but with us this 'veil' is 'done away in Christ.' They cling to the law, while we cleave to the Gospel. They grope in the smoke and cringe in the fear of Sinai, while we stand all unconcerned and forever safe in the glorious light and freedom of Calvary!"

And with what spontaneous delight do these blest ones exclaim,—

"O Saviour, precious Saviour,  
Whom yet unseen we love;  
O Name of might and favor,  
All other names above!

"We worship Thee, we bless Thee,  
To Thee, O Christ, we sing;  
We praise Thee, and confess Thee,  
Our gracious Lord and King!"

## CHRIST, the INSTITUTOR of "The Lord's Day"

Pages of authentic statements, selected from the writings of primitive Christian authors, could be quoted in proof of the fact that the first day of the week—the day on which Christ rose from the dead, and known by New Testament believers universally as The Lord's Day—was continuously observed as a day of Divine worship from Pentecost onward through the succeeding early centuries of the present dispensation.

Yet, in the face of this great abundance of historical evidence, the Seventh-day Adventists teach (supposedly by "inspiration") that the change came in with Constantine, the first so-called "Christian emperor" of Rome, "in the early part of the fourth century." And, by the same "authority," they also teach that "the Pope changed it [the Sabbath] from the seventh to the first day of the week"!

These very brief quotations, extracted from two of Mrs. White's well-known works ("The Great Controversy," p. 53, edition of 1911, and "Early Writings," p. 33, edition of 1916), are typical of her numerous "revelations" with regard to this matter; and the position of the Adventists as a sect is, of course, based upon this "light." In fact this, their official teaching concerning "the change of the Sabbath," is so generally known that I feel it will not be necessary to quote further from their publications for the purpose of more definitely acquainting the reader with the Adventists' position in this respect.

By the "Spirit-guided pen" of their prophet, the Adventists also affirm that, "The claim so often put forth that Christ changed the Sabbath, is disproved by His own words," in support of which supposed "truth" Mrs. White quotes Matt. 5:17-19. (See "The Great Controversy," p. 447.) And on the same page, the Saviour's declaration that, "The Son of man is Lord also of the sabbath," is quoted by her, in conjunction with Ex. 20:8-11 and Isa. 58:13, as evidence that the seventh day of the week, and not the first day, is The Lord's Day.

However, to the open-minded student of the Bible, the rightly divided Word unmistakably reveals that Christ not only was the Lord of the Sabbath (and, as such, on the Cross became its Abolisher,) but that He was also, while the Christian dispensation was in the process of being introduced, the Institutor of The Lord's Day—not another legalistic Sabbath, but an *entirely different* memorial day for the new age.

Just as many thousands of sincere (but sincerely mistaken) keepers of the Jewish Sabbath steadfastly hold, I too once firmly believed that persons who observe Sunday as The Lord's Day were, by so doing, giving recognition, not to the correct weekly day of Divine worship for this age, but were in that way giving honor to "the pope's day"—"a heathen day, the venerable day of the sun," as the Adventists universally refer to Sunday.

But I finally came to learn that, contrary to such a belief (and contrary, also, to the companion erroneous belief that, previous to Rome's alleged change of the Sabbath, the seventh day was observed by all Christians), the first day of the week was regularly observed by Spirit-led believers in commemoration of our Lord's resurrection hundreds of years before any pope had been elected. The united testimony of reputable leaders of the Early Church, covering the entire era from apostolic days to the year 315 A.D. (or about the time when Constantine officially established Sunday as the accepted weekly day of worship throughout the Roman empire), indisputably proves this to be true, and I shall here present just a few concise examples which conclusively demonstrate the fact.

(1). In a document written within the apostolic period, entitled "Didache," or the Teaching of the Apostles, we read the following significant instruction to the Church:

"On the Lord's own day gather yourselves together and break bread and give thanks." (Compare Acts 20:6, 7; written in A.D. 59.)

(2). In the year 74, or thereabouts, another witness named Barnabas (not the Barnabas mentioned in the book of Acts, but one of the so-called "apostolic fathers"), bears this striking testimony,—

"Finally He (God) saith—Your present sabbaths are not acceptable to Me. I shall make a new beginning of the eighth day, that is, the beginning of another age. Wherefore also we keep the Lord's Day with joyfulness; the day also on which Jesus rose from the dead."

(3). About 110 A.D., Ignatius of Antioch bore the following witness:

"If then those who walked in the ancient practices attain unto newness of hope, no longer observing sabbaths (meaning different days, as I have proven to you), but fashioning their lives after the Lord's Day, on which our life also rose through Him, that we may be found disciples of Jesus Christ, our only teacher."

(4). Justin Martyr, thought by recognized authorities to have been born while the apostle John was still living, wrote the following revealing statement in the first half of the second century:

"Sunday is the day upon which we all hold our communion assembly, because it is the first day on which God having wrought a change in the darkness and matter made the world, and Jesus Christ our Saviour on that day rose from the dead, and on the day called Sunday all who live in cities or in the country gather together in one place, and the memories of the Apostles, or the writings of the prophets, are read as long as time permits."

(5). Addressing Emperor Marcus Aurelius Antonius in the year 160, the learned Bardesanes, stated,—

"Wherever we be, all of us are called by the one name of the Messiah, namely Christians, and upon one day, which is the first day of the week, we assemble ourselves together, and on the appointed days we abstain from food."

(6). In 200 A.D., Tertullian, a renowned writer of the Church in that particular period, declared,—

"The observance of the Sabbath is demonstrated to have been temporary. . . . We solemnize the day after Saturday (the day of the Lord's resurrection) in contradistinction to those who call this day their Sabbath."

(7). And, finally, in the year 315, Eusebius, the famous historian of the Early Church, recorded this most noteworthy fact,—

"The churches throughout the rest of the world observe the practice that has prevailed from Apostolic tradition until the present time so that it would not be proper to terminate our fast on any other day but the resurrection day of our Saviour. Hence there were synods and convocations of our Bishops on this question and all unanimously drew up an ecclesiastical decree which they communicated to churches in all places—that the mystery of the Lord's resurrection should be celebrated on no other than the Lord's Day."

The foregoing clear, wholly trustworthy and harmonious testimony (and, remember, it is but a small portion of that which might be presented, did space permit) disproves the claim of the Adventists, that Sunday is "the pope's day." Another has aptly described their Rome-changed-the-Sabbath teaching as "only a scarecrow, and as baseless as the shadow of a dream"; and this same forthright author further truthfully states that,—

"The testimony of history, that the Christian Church universally held Sunday as a sacred day before the pope's time, is overwhelming. . . . All the talk about the pope's changing the Sabbath is simply for effect, and well-informed Adventists themselves know better. The thousands that are led to believe such false assertions never read the clear testimony of history, but simply the writings of Adventist leaders, who keep their followers in ignorance of the truth."

### The Lord's Day—Christ's Own Great Day

It has for years been a favorite attention-attracting device of Seventh-day Adventist evangelists to make a public offer of \$1,000 for one text of Scripture which states that "the first day of the week is the Sabbath of the Lord thy God." This, of course, is just a ruse, for they know that no such wording appears in the Bible, hence they are perfectly safe in making this important sounding and, according to the distorted Adventist viewpoint, argument-settling proposal.

All strictly Bible-taught Christians know that in this age of the Church there is no such thing as a weekly Sabbath—and no "*Christian Sabbath*," either. There is now a weekly Lord's Day, but no "Sabbath of the Lord thy God"; and no properly instructed believer is ever caught in this slyly fixed "\$1,000 cash offer" trap, which is just one more of the dangerous contrivances constantly being introduced by these masters of the proselyter's art in their determined endeavors to ensnare the unwary.

While it is true that no scripture may be found which teaches that Sunday is the Sabbath, nor is there one Bible verse in which the first day of the week is specifically named "the Lord's day," it is perfectly obvious to those whose eyes and hearts are open to Spirit-disclosed New Covenant truth, that the first day of the week, our Saviour's day of victory over death, is *His great day*—none other than "the Lord's day," to which the apostle John unquestionably refers in Rev. 1:10, where he says, "I was in the Spirit on *the Lord's day*."

The aged revelator penned this very distinctive term more than sixty years following the abolition of the Old Testament Sabbath, and it is therefore evident that "he must have referred to some memorial day peculiar to the new dispensation. Never once, in Bible times, was the seventh day ever termed 'the Lord's day.' In not one single instance in the Bible, or in history, can a passage be found where the term 'Lord's day' is applied to the Jewish Sabbath. 'Sabbath' was the term always applied to that day, and sabbatarians themselves never call the seventh day 'the Lord's day' (except when they attempt to explain away 'the Lord's day' in Rev. 1:10); but in all their teachings, writings, and conversations, they say 'the Sabbath.'"

That the word "Sabbath" is not denoted in Rev. 1:10, is plain. Together with the "old" covenant, the Sabbath of the law was abolished at the Cross, more than three score years before John wrote The Revelation; hence he could not, by the use of this

term, have referred to the seventh day, but to the first day—the resurrection day of his supremely loved Saviour and Lord.

In connection with the appropriateness of the term, The Lord's Day, a gifted and forceful Christian editor makes the following significant remarks:

"The disciples were referred to as 'the Lord's disciples' (Acts 9:1). The Church is called 'the Lord's body' (I Cor. 11:29). We read of 'the Lord's cup,' 'blood,' 'death,' 'table,' 'supper.' (I Cor. 10:21, 11:20.) Is it strange that the Gospel of the risen Son of God should have a special memorial on a day known as '*the Lord's day*'? Is it strange that the old Jewish Sabbath in God's own providence was thrown into the shade, while all the hopes, thoughts, and songs of the new-born Church turned to another day—the resurrection day?"

No, it is not strange. On the contrary, it was quite logical and wholly proper for the early believers to set apart a special day in which to honor Him who so willingly died and triumphantly rose again for the redemption and justification of a lost race. And let us note well these great facts: Christ did not change the Sabbath. That symbolic rest-day of the law age will always be the seventh day of the week, but the Lord Jesus Christ Himself, through unmistakable precedents which on different occasions He set before His believers, did thereby make known the important and distinct reasons for the dedication of the first day of the week as a day of peculiar spiritual commemoration. He inspired them to consider the first day *His* day, or "the Lord's day." In this regard, note carefully these five pertinent points:

(1). On the first day of the week Christ triumphed over the tomb (Matt. 28:1-6),—

"After the Sabbath, in the early dawn [or, at the first approach of daylight] of the first day of the week, Mary of Magdala and the other Mary came to see the sepulchre. But to their amazement there had been a great earthquake; for an angel of the Lord had descended from Heaven, and had come and rolled back the stone, and was sitting upon it. . . . The angel said to the women, 'As for you, dismiss your fears. I know that it is Jesus that you are looking for—the crucified One. He is not here: He has come back to life, as He foretold. Come and see the place where He lay.' (Weymouth's "*New Testament in Modern Speech*." )

[NOTE: This widely accepted version agrees with the Emphatic Diaglott and a score of other true-to-the-original translations that have been made over a period of several hundred years. All show—as do the accounts of the resurrection given by the other Evangelists (Mark, Luke and John)—that Christ rose from the dead, not "late on the sabbath day," but early on Sunday morning, the first day of the week.]

(2). On the first day of the week Christ, as their risen Lord, first communed with His disciples. (Luke 24:13-32.)

(3). On the first day of the week Christ first met, and brake bread with, His disciples. (Luke 24:33-36.)

(4). On the following first day of the week Christ next met with His disciples. (John 20:26.)

(5). On the day of Pentecost, or fifty days after His resurrection (which annual feast always occurred on the first day of the week; see Lev. 23:15, 16), Christ fulfilled His promise to pour out the Holy Spirit upon His disciples (Acts 2:1-4; compare Luke 24:45-49), and He then also fulfilled His prophecy concerning the coming forth of His Church (Acts 2:14-47; compare Matt. 16:13-18).

Further, it is clearly indicated, in Acts 20:6, 7, that the Early Church, following the example of their risen Lord when He brake bread with the disciples on the day of His resurrection, observed the first day of the week in the same manner. And the apostle Paul, by instructing believers to bring their offerings to the place of meeting on the first day of the week (see I Cor. 16:1, 2), gives additional clear evidence of the fact that the day of the Lord's resurrection was customarily celebrated by those primitive Christians as a day of special significance.

Tertullian, one of the "fathers" of the Early Church, declared, "We celebrate Sunday as a *joyful* day." And such, indeed, has been the testimony of Christian believers throughout the Church age. It is the day "when all the Christian world, from the resurrection of the Lord Jesus to this time, have been led to set apart for the assembling together in prayer and praise to God."

"The Lord's Day is a memorial day; a day of commemoration. People keep days because of what occurred on them. . . . Religion, as well as nations, has erected certain memorials to commemorate great events in her history. In the previous dispensation the seventh day of the week was a holy Sabbath for Israel, and was also a memorial day to them, commemorating their deliverance from Egypt. . . . Would it not be strange, then, that the grandest of all institutions, the Gospel, should have no memorials?"

"The two greatest events that ever occurred on earth we have in the Gospel. They are the death and the resurrection of Jesus Christ. The salvation of all mankind centers in Christ's death and resurrection. All other events fade into mere insignificance when compared with these.

"Two monuments have been erected in the Christian age to commemorate these events. They are 'the Lord's supper' and 'the Lord's day.' The first

is in 'remembrance' of His death; the latter commemorates His resurrection. The Lord's Supper is to show His death 'till He come'; the Lord's Day is a day of holy convocation—a day of rejoicing and spiritual devotion—because 'He is risen.'"

So we see that Christ Himself instituted—provided all the wonderful reasons for, and thus, by His own example, inspired the setting apart of—The Lord's Day. And, employing the appropriate language of the prophet of old, millions of enlightened, delivered, under-grace believers in this age, gratefully proclaim, "This is the day which the Lord [by His triumph over death and the grave] hath made; we will rejoice and be glad in it!"

#### Which Shall We Exalt—the Sabbath? or Christ?

Writing to her followers concerning the one feature of their peculiar denominational beliefs which is looked upon by them as being of supreme importance, Mrs. White many years ago penned these significant statements:

"The proclamation of the third angel's message [Rev. 14:9-12] *calls for the presentation of the Sabbath truth.*" . . . "The third angel flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, *represents our work.*" ("Gospel Workers," p. 156; "Testimonies for the Church," Vol. V, p. 383.)

From these brief excerpts it will be seen that the Adventists believe the "angel" portrayed in this portion of John's prophecy to be a symbol of their specific religious movement, and that the "message" of that heavenly being constitutes what they term, "the Sabbath truth." It is, in fact, commonplace on the part of Adventist speakers and authors to refer to their sect as "a movement of prophecy," and their seventh-day Sabbath teaching as "the sealing message," the acceptance of which doctrine, they insist, is the only means of escape from the doom which will eventually befall all who receive the "mark" of the "beast"—or those who choose to keep Sunday in preference to Saturday!

Therefore, their "Sabbath truth" is, the Adventists fervently maintain, "the last message of mercy for a perishing world"; and its universal promulgation, they believe, eclipses in importance all other aspects of Bible teaching—even of greater importance, as they unmistakably make it appear, than the exaltation of Christ Jesus Himself!

I have said it is clear that Seventh-day Adventists magnify the Sabbath above Christ, and this admittedly strong assertion is in-

disputably true. Chosen from among other evidences that might be brought forward, there will be presented, in subsequent quotations, interesting present-day proof of the veracity of this serious charge.

The Adventists are sponsors of the nation-wide weekly radio broadcast known as "The Voice of Prophecy," sponsoring it, of course, in keeping with their notorious "wise as serpents, and harmless as doves" policy of declining to be *openly* identified with any such enterprise. Yet in their official denominational organ, as well as in their several "union conference" periodicals, they frequently devote liberal amounts of space to the printing of reports regarding their principal radio program, also to testimonials received from persons who, through their having given ear to the teachings presented on and in connection with the broadcast, have been led to "accept the truth," as the Adventists express it.

I shall now quote two typical statements made by such individuals, selected from one of the publications to which I have referred:

(1). "I have surrendered to God to *keep His holy Sabbath*. Please pray for me that I may ever continue to obey God. Regardless of the cost or price, I want to be saved."

(2). "They [the 'Voice of Prophecy' free radio Bible lessons] surely are thorough and convincing. The Bible is a wonderful book. I want to *keep all the commandments and do right*, and pray that I will be ready to meet the Saviour when He comes."

To reveal the Sabbath-exalting, Christ-depreciating nature of the Adventist "gospel"—and the grievous results produced through the acceptance of it—clearer proof could scarcely be required than is here set forth. To all it must be plain that these evidently sincere, yet Bible-ignorant and deluded persons, were taught that the way of salvation is found in one's keeping "God's holy Sabbath"; in keeping "all the commandments"; and in "doing right"—that, if one does these things, he will be prepared to "meet the Saviour when He comes"!

The fact that not one word is expressed in the testimonials prepared by these converts to Adventism concerning faith in the Lord Jesus Christ as the Gospel-prescribed way of salvation, shows that such teaching, if presented at all by these radio "teachers of the law," had been so completely overshadowed by the presentation of their "Sabbath truth" that it left not the slightest impression upon these persons. The precious Gospel of pure grace evidently had been supplanted by the false, soul-imperiling "gospel" of "do right and be saved"—the "gospel" of works! The Sabbath, a mere type of Christ, had been exalted to a plane of first

magnitude, while the loving, ever-living, all-sufficient, and only Saviour of lost men had been consigned to obscurity! But such is Seventh-day Adventism! Such is its "gospel"—its chief "work," as its prophet instructs!

. . . . .

To the believers at Corinth, the great Christ-magnifying apostle wrote, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified." (I Cor. 2:2.) In *his* "work," Paul put Christ and His Gospel first; and if the Lord Jesus were truly known and appreciated by Seventh-day Adventists, they would do likewise. If Christ were truly known and loved by them, they would no longer—*could* no longer—exalt the Sabbath, but, possessing a true knowledge of Him, and with hearts fired by His love, they could—and *would*—then go forth into the highways and byways of earth yearning to seek souls lost in sin, no longer being restricted to nor dependent (as they now are) upon the use of artful methods in the carrying forward of their so-called most essential "work." Nor would they any longer persist in the ignoble practice of proselyting, which is their one successful means of adding to their numbers.

Indeed, if Seventh-day Adventists are ever to proclaim the Gospel in its purity, they must first, as individuals, receive Christ in His fulness—really get to know, love, and appreciate the One who not only was Lord of the Sabbath, but the One also who abolished it. With *all* the law, He "took it out of the way, nailing it to His Cross," to the end that He might receive all the glory from those who should in Him find "rest," that deep and abiding repose of the soul which can never be experienced by any son of Adam through his professed keeping of the Sabbath.

. . . . .

Dear reader, which do *you* choose to exalt—a dead, soul-shackling Sabbath? or the living, soul-liberating Christ? Which do *you* choose to honor—that shadowy day of the old, abrogated law that was given merely to point men to the Lord Jesus and the "rest" which His full salvation provides? or do you choose to honor Christ Himself, in all His matchless grace, reality, and worth?

Oh, how *much* we have "in HIM"! Meditate for a moment, dear one, upon these saint-bequeathed, saint-possessed "unsearchable riches of Christ,"—

In *Him*, God "hath blessed us with all spiritual blessings." . . .  
In *Him*, "God hath chosen us before the foundation of the world,

that we should be holy and without blame before Him in love." . . . In *Him*, "He hath made us accepted." . . . In *Him*, "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." . . . In *Him*, "we have obtained an inheritance, . . . that we should be to the praise of His glory." "God, who is rich in mercy, . . . hath quickened us together *with Christ*, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in *Christ Jesus*: that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us *through Christ Jesus*." (Eph. 1:3, 4, 6, 7, 11, 12; 2:4-7.)

Ah, well may the saved-by-grace believer shout and sing, "What a wonderful Saviour is Jesus my Lord"! He is our Life, our Salvation, our *All*! He is our Sin-Bearer, our Righteousness, our Sanctification, our Mediator, our Victory! He is the Author and Finisher of our Faith! He is our Mighty Deliverer, our Hope, our Peace, our Rest! Aye, Christ is our "all in all"; and as the poet so beautifully declares of Him:

"Oh, blessed and gracious Saviour,  
There is none who can tell Thy worth;  
Thy love is beyond all our telling,  
There is none other like Thee on earth!"

. . . . .

God the Father has exalted His glorious Son to a plane "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21). Then, dear reader, "What will *you* do with Jesus?" Will you not also honor Him above all? Will you not give Him the *first* place in your affections? Will you not let Him henceforth be the Lord of your life? Will you not, by simple faith, enter into His "rest"? Will you not let Him make you "*free indeed*"?

Christ alone deserves our veneration. He alone deserves to be lifted up. Give Him, at last, His due; and then, beloved, you too will be able with enraptured heart and unfettered tongue to proclaim:

"He's everything, yes, *everything*,  
He's everything to me;  
He's everything, yes, *everything*,  
He's *EVERYTHING* to me!"

## WHAT "FREE INDEED" MEANS TO ME

**I**N His wonderful mercy, Christ Jesus, my infinitely loving and infinitely mighty Redeemer, has loosed my bonds. He has turned my captivity. He has made me free—"FREE INDEED"! Truly, He has done *great things* for my soul, whereof I am glad. And how my heart has rejoiced as I have been privileged to bear witness to it all on the pages of this booklet!

But now, in bringing my testimony to a close, permit me to emphasize just what "free indeed" means to me—"only a sinner saved by grace."

First, it means freedom from the *guilt* of sin. As the Word of God teaches:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isa. 53:6. See, also, I Peter 2:21-24; 3:18; II Cor. 5:21; I John 4:17.)

Second, it means freedom from the *power* of sin. As the Word of God teaches:

"Sin shall not have dominion over you; for ye are not under the law, but under grace." (Romans 6:14. See, also, I John 3:4-10; 5:4, 5; Romans 5:1, 2.)

Third, it means freedom from the *penalty* of sin. As the Word of God teaches:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23. See, also, John 5:24; Heb. 2:9; I John 2:2.)

And as one who has been graciously liberated from the bondage of a false, legalistic religion, "free indeed" means to me,—

First, freedom from the delusion that the law given at Sinai is as much in force today as it was prior to the death of Christ on Calvary. As the Holy Book of God declares:

"The bond [law], with its requirements, which was in force against us and was hostile to us, He cancelled, and cleared it out of the way, nailing it to His Cross." (Col. 2:14; Weymouth. See, also, II Cor. 3:7-14; Heb. 7:18, 19, 10:1, 9, 15-7; Romans 10:4.)

Second, "free indeed" means to me freedom from the delusion that only when combined with perfect obedience to the law does

one's faith in Christ bring salvation. As the Scriptures of Truth explain:

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9. See, also, Romans 4:4, 5; 11:6; 3:19-28.)

Third, "free indeed" means to me freedom from the delusion that if one observes the resurrection day of our Lord as a day of sacred worship in preference to the Sabbath of the law, he receives the "mark" of the "beast," and is eternally lost. As the Holy Word teaches:

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." (Romans 14:4-6. See, also, Gal. 4:10, 11; Col. 2:16, 17, Weymouth; Heb. 4:3-10; Matt. 11:28.)

To be "free indeed" means to me—*gives* to me—all of these precious freedoms of grace, and all the other wonderful liberties of the Gospel, too. But it does not mean to me, nor does it give to me, the right—the *license*—to indulge the unholy clamorings of the flesh.

In my former ignorance concerning the glorious truth of pure grace, I believed (as do law-bound souls generally) that the preaching of grace apart from the law is like proclaiming that one may live as he likes and do as he likes; that is, that one may, if one so chooses, live on in enslavement to the inordinate desires of his carnal nature. But, to the contrary, I at last came to learn, through the gracious guidance of the Spirit of Truth, and just as another so lucidly explains, that,—

"It is the Gospel of the grace of God which guards against license. 'Ye have been called unto liberty; only use not liberty for an occasion to the flesh.' For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.' (Gal. 5:13; Titus 2:11, 12.)

"Grace does not set free to sin but *from* sin. The believer who wholly trusts the grace of God desires to please God, not because he must, like a slave, but because he will, like a son. He does what God wants, not because he fears to do otherwise, like an enemy, but because he wants to do it, like a friend. He serves God not because of any pressure from without, like the law, but because of a principle within, even the life of Christ. He says with Paul, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live

in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' (Gal. 2:20.)"

"Grace presents no permit to impiety. Grace teaches soberness. Grace teaches righteousness. Grace teaches godliness. Grace quickens us and raises us up. Grace seats us together with Christ. Grace does not save us and lend us license to wear the grave-clothes of our past pollutions. Grace does not lead us captive to the false fellowship of the world; it makes us to sit with our risen Lord in the heavenlies."

. . . . .

Oh, that every sincere, thoughtful, truth-seeking Seventh-day Adventist reader—and all others, as well, who may likewise be bowed down in soul as they struggle on under the harsh, galling, impossible exactions of the law—may soon learn the wondrous truth that in the Gospel's plan of salvation, grace is all-sufficient; that the Good News of God's grace presents salvation as an absolutely free gift—"free, *plus nothing*"—to all who *believe*! Yes, may all such soon come to cherish no other way of salvation, and hold forth to others no other way, than this,—

"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that *believe* are justified from all things, from which ye could not be justified by the law of Moses." . . . "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 13:38, 39; 16:31.)

Then will the law no longer be accorded the supremacy. Then will Christ Jesus, the perfect Exemplar—the perfect Embodiment—of grace, have the preëminence, as is His blood-bought right and due. And then, too, many a precious, now enfeathered soul—just as I have been—shall likewise be made "free indeed!"

Grant, dear Lord, that this may be so! Grant that Thy Word shall not return unto Thee void—that these dear ones for whom Thou didst die shall no longer walk in darkness, but shall have the light of life! And to Thee shall all the praise and all the glory be given.

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